

¶ The Manuall of prayers, or the Primer in Englyshe, set out at lengthe, whose contentes the reader by the prologe next after the Kalender, shal sone perceaue and therin shall se hys order of the whole boke.





¶ Set forth by Thomlate bysshoppe of Rochester at the commaundement of the ryght honorable Lorde Thomas Crõwel, Lorde Priuie seale Vicegerent to the Kynges highnes.



Cum priuilegio ad imprimendum solum

xx Benton 28.34

¶ John late Bysshop of Rochester vnto the ryght honorable, Thomas LORDE Cromwell Lorde Pryuye seale, viceregent to the kynges hyghnes, wysseth and desyreth grace peace and helth in God the father, by the holy Ghoste thorowe our LORDE Jesus Christ.



LThough that the sodry & diuers sortes of prymers (my special good Lord & singular frend) here before set forth as wel (in many thinges) superstitions, as derogatyue vnto the true honour of god, might haue enforced (and dyd in dede) me to haue desyred a syncere correction herein, yet the feruent desyre that I perceyue in your lordeshyp to ỳ true honour of God, the vnite & weale of the Christian cominalte, hath much more (as the prourbe sayeth) set the spurre vnto the hasty runney & in maner compelled me to shewe som token of my dewe fernyce toward gods honour, and towarde your fauourable goodnes, in settynge forth this rude and symple worke, as vnto whom your much and manyfolde fauour hath constrayned & bound me, next vnto almyghty god & my souerayne Lorde the kyng, to your prest & assidious seruyce al my lyfe dayes. And for as much as we haue oftyme in experience that a worke taketh no smale estimacion vn the commen people, both of the aucthor and specially of him vnto whom it is dedicated. ffor this cause haue I this my rude and grosse enterpryse dedicated vnto your lordeshyppes name, nod because I thought it to be so exquisite and of so exacte a iudgement (as the learned wold desyre) & worthy of so wyse & learned a patrone, but rather commyttyng it to the most wyseste iudgemẽt of the kynges most sapient rouncell, wherof yelare, that yf so be it sholde seme vnto the same a thynge worthy or mete to be had in common vsage, then by the iudgement of the same approued, it myght the rather and with the more auidite be receyued of the ye ple, yf not, yet to be a tokẽ of my poore good wyl, and desyre that I bare vnto such a thyng to be done of som other, that are of more perfect iudgement and lyterature, and also to be a token of the of fyce and fernyce that I owe vnto goddes syncere honour and to your lordeshyppes fauourable goodnes.

The prologe to the kalender.

The straungenes of this kalender, gentle reader, shall not moue the to meruayll very muche the cause ones knowen, for the newe fashion her of hath a double commodite. The one is brefnes, for where the other kalender had a great nombre of sayntes without profyte to the vnlearned, this hath but only such feastes which are kepte holy day and the Epistle and Gospell that are red in the Church on such holy dayes set forth in the kalender. The second is that where the nombre of sayntes were set, there haue we appoynted wekely certayne places of the scripture, which the churche doth vse to read at Matens, that the reader maye know what scripture the Church doth vse thorow out the yeat, and to study and vse the same. This the is the order of the kalender, the dayes of the moneth are set in the myddes of the syde of the lefe, and on the right hande are the sayntes dayes, and directly on the other syde of the letter, wheron the feastes fall, are set the epistle and gospel of the feaste and so of all feastes of Sayntes. As for example newyeares daye falleth on. A the fyrst daye of the moneth, on the one syde of A. is the name of the feast, and of the other syde the Epistle and Gospell of the daye. We haue also appoynted the Epistle and Gospell for euery sondaye, but because that the sondaye falleth not vpon one letter alwaye, we haue set in the voyde places of the kalender the names of the sondayes with theyr epistle and Gospell, so that the reader maye knowe fyrste the name of the sondaye, and seke in the kalender and then shal he fynd there the epistles Gospell.

¶ An Almanacke for .xvij. yeares.

The date of the yeares.	Easter day.	Golden numbre.	Dominicall letter.	Leap yeare.
M.D.xxxix	vi.Apryll	i	E	D
M.D.xl	xviii.Marche	ii	A	C
M.D.xli	xvii.Apryll	iii	B	B
M.D.xlii	ix.Apryll	iiii	C	A
M.D.xliii	xxv.Marche	v	D	G
M.D.xliiii	xiii.Apryll	vi	E	F
M.D.xlv	v.Apryll	vii	A	E
M.D.xlvi	xxv.Apryl	viii	B	D
M.D.xlvii	xviii.Apryl	ix	C	C
M.D.xlviii	viii.Apryll	x	D	B
M.D.xlix	xxi.Apryll	xi	E	A
M.D.l	vi.Apryll	xii	F	G
M.D li	xxix.Marche	xiii	G	F
M.D.lii	xvii.Apryll	xiiii	A	E
M.D.liii	ii.Apryll	xv	B	D
M.D liiii	xxiiii.March	xvi	C	C
M.D.lv	xiiii.Apryll	xvii	D	B

Newe yea-	1	A	ffor the Tit.ij	And whan Luc.ij
res daye.	2	b	On the sondayz within.viij. daye of	
Read the e-	3	c	Chrystmasse, whan euer it fall	
pistle to tit.	4	d	And J saye; Gala.iiij. And hys Lu.ij	
& .ij. to Tim.	5	e	ffor the. Tit.ij. When herode. Mat.ij	
The epypha	6	f	Esa.lx. When Jesus was borz. Mat.ij	
ny	7	g	On the sondaye nexte after.xij.daye.	
Rede the e-	8	A	Ryse vp. Esa. lx. The next daye. Jo.i	
pistle to the	9	b	On ỹ seconde sondaye after. xij. daye	
Romaynes	10	c	J beseche. Ro.xij. And when he Lu.ij	
Rede the e-	11	d	On ỹ.iij.sondaye, yt ther fall so many	
pistle to the	12	e	Seynge we haue Rom.xij	
Corinthiās	13	f	And the thyrde Joh.ij	
Rede the. ij	14	g	On ỹ.iiij.sonday, yt ther fall so many	
to the Corz	15	A	betwene.xij.day & goynge out of ma.	
Reade this	16	b	Be not wyse in your Rom.xiiij	
weke to the	17	c	When Jesus was Mat.viij	
Ga. & the.i	18	d	On ỹ.v.sonday, yt ther be so many be	
to Timo.	19	e	twene Septuagesima and.xij.daye	
Rede the e-	20	f	Owe nothynge Rom.xv	
phe. & Phi.	21	g	And he entred Mar.iiij	
Rede to the	22	A	On ỹ.vi.sondaye, yt ther be so many	
Thessalo. &	23	b	betwene twelfe tyde & septuagesima.	
to the Col	24	c	Now therfore as electe i.Col.iij	
On thys sō-	25	d	The kyngdom of heauen is Mat.xiij	
daye the	26	e		
churche be-	27	f	On the sondaye when maryage	
gynneth to	28	g	goeth out.	
red ỹ scrip-	29	A	Perceaue ye not how that i.Corz.ix	
tur in orderz	30	b	ffor ỹ kyngdome of heauen Mat.xx	
	31	c		

KL Februarye hath.xxviii.dayes.
The Mone hath.xxix.dayes.

On Candelmasse daye	d	Fast	1
Malachy the thyrde chapter	e	Candelmasse	2
And when the tyme of theyr Luc.ij	f	daye.	3
On the sonday called sexagesima	g		4
For ye suffre fooles i.Cor.ix	A	Reade this	5
When much people were. Mat.xi	b	weake with	6
	c	in ỹ church	7
	d	Genesis.	8
	e		9
	f		10
	g		11
On the sonday called quinquagesima	A	Rede Gene	12
Though I speake with i.Cor.xiij	b	sis thys we	13
He toke vnto hym the.xij Lu.xviij	c	ke	14
On Ashwednisdaye the epistle	d		15
Joel the seconde Chapter	e		16
When ye fast be not Mat.vi	f		17
	g		18
On the fyrst sondaye in lent, whether	A	Reade this	19
it fal hye or low, reade this daye this.	b	weake styll	20
We as helpers therfore ij.Cor.vi	c	the genesis	21
Then was Jesus led Mat.iiij	d		22
On saynt Mathyes daye	e	Fast	23
Malachy the thyrde chapter	f	S Mathy	24
And when the tyme of theyr Luce.ij	g	es daye	25
The seconde sondaye in lent	A	Reade styll	26
Forthermore beseech i.Thess.iiij	b	wyth the	27
And Jesus went thense Mat.xv	c	church ge.	28
		nesis.	

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March hath .xxxi. dayes.
The Mone hath .xxx. dayes.

	1	d	
	2	e	
	3	f	
	4	g	
Rede wyth	5	A	On the thyrde sondaye in lent.
the church	6	b	Be ye followers of God Ephe. v
genelis tyl	7	c	And he was a castynge out Luc. xi
thys weke.	8	d	
	9	e	
	10	f	
	11	g	
12 Reade here	12	A	On mydlent sondaye.
wyth the	13	b	For it is wrytte̅ that Abrahā. Ga. iiij
church the	14	c	After that went Jesus Joh. vij
lecõde boke	15	d	
of Moyses	16	e	
called Exo	17	f	
dus.	18	g	
19 Reade this	19	A	On passion sondaye.
weke wyth	20	b	But Christ beynge the hye Heb. ix
the church	21	c	Which of you can rebuke me Jo. viij
the prophet	22	d	
Jeremy.	23	e	
Fast.	24	f	
The annū	25	g	On the annunciacion of our Lady.
cyacyon of	26	A	Esaye the seuent Chapter.
our Lady	27	b	And in the .vi. moneth the Luce. i
Reade tyl	28	c	On Palme sondaye.
Jeremy.	29	d	Let the same mynde be in you Phil. ij
	30	e	ye know ẏ after .ij. dayes Mat. xxvi
	31	f	

Aprył hath.xxx.dayes.
The Mone hath.xxix.dayes.

On Easter daye.		g	Fast	1
Purge therfore ỹ olde leuen	i.Cor.v	A	Easter day	2
Mary magdalene & Mary	Mar.xvi	b	Rede thys	3
On the monday in easter weke.		c	weake the	4
Whych preachynge	Actuum.x	d	actes of ỹ	5
Beholde two	Luc.xxiiij	e	apostles.	6
On tewsdaye.		f	——	7
Ye men and brethren	Actu.xiij	g	——	8
Jesus hymselfe	Luc.xxiiij	A	Reade this	9
On the wednisdaye.		b	weke wyth	10
Ye men of Israel	Actuum.iij	c	the church	11
After that Jesus	Joh.xx	d	the Apoca-	12
On the fyrste sondaye after Easter.		e	lypses of	13
For all that	i.Joh.v	f	Jhon.	14
Thesame daye at	Joh.xx	g	Reade this	15
On the seconde sondaye after Easter.		A	weake styll	16
Christ also suffred for oure	i.Pet.ij	b	the Apoca.	17
I am a good shepeherde	Joh.x	c	Readethis	18
On the thyrde sondaye after Easter,		d	weke the e-	19
Derely beloued I beseche	i.Pet.ij	e	pistle of Ja	20
After a whyle ye shall not	Joh.xvi	f	mes and of	21
On saynt Georges daye		g	Peter both	22
My brethren counte	James.i	A	S. Geor-	23
I am a true vyne	Joh.xv	b	ges daye	24
On saynt Markes daye		c	S ——	25
Unto euery	Ephe.iiij	d	——	26
I am a true	Joh.xv	e	Read thys	27
On the.iiij.sondaye after Easter		f	weake ỹ ca-	28
Euery good gyfte	James.i	g	nonicall e-	29
But now go I my waye	Joh.xv	A	pistle of	30

Jhō Jude

MAye hath xxxi. dayes
The Mone hath. xxx. dayes

S. Phylyp and James daye

1 b On S. Phylip and James daye
2 c Sapi. v. And he sayde vnto. Joh. xiiij
3 d On the sondaye before ỳ crosse dayes.
4 e And se ỳ. Ja. i. Uerely verely. Jo. xvi
5 f On the mondaye in the crosse weake
6 g Knowlege your. Ja. v. Ỳt ony. Lu. xi
7 A On the teusdaye.
8 b Esay. xix. And Jesus sat Mar. xij
9 c On the wednisdaye.
10 d And the. Act. iiij. These wor. Jo. xvij
11 e On the ascencion daye
12 f Jn ỳ fyrst. Act. i. After that. Mar. xvi
13 g On ỳ sonday after the ascencion daye
14 A Be ye. i. Pet. iiij. But when Joh. xv
15 b On wytsondaye euen
16 c Jt fortuned. Act. ij. Ỳt ye lo. Jo. xiiij
17 d On wytsondaye
18 e whē ỳ fyfty. Act. ij. Ỳt a mā. Jo. xiiij
19 f On the mondaye
20 g And he cōmoūd. Act. x. For god Jo. iij
21 A On the teusdaye
22 b Whē the. Act. viij. Uerely verely Jo. x
23 c On the wednisdaye
24 d But Peter. Act. ij No mā can. Jo. v
25 e On Trinite sondaye
26 f After this I loked & beholde Re. iiij
27 g Ther was a man of the Joh. iij
28 A On Corpus Chrisli daye
29 b That which I gaue vnto ij. Cor. xi
30 c For my flesh is meate in dede Joh. vi
31 d

Rede of the Actes of ỳ Apostles thys weke

Fast

The Ascencion daye

Rede of the Actes

Rede of the Actes.

K.II. Iune hath.xxx.dayes
The Mone hath.xxix.dayes.

On the fyrst sondaye after trinite
For God is loue in thys i.Joh.iiii
There was a certayne rych Luc.xvi

On the.ij.sondaye after trinite
Merueyl not my brethren i.Joh.iij
A certayne man ordeyned Luc.xiiij

On the.iij.sondaye after trinite
Submyt therfore your i.Pet.v
Then resorted vnto hym Luce.xv
On saynt Jhon Baptistes daye
Esay the.xlix.Chapter
Elisabeth tyme was come Luce.i
On the.iiii.sondaye after trinite
For I suppose that the Rom.viii
Be ye therfore mercyfull Luce.vi
On the.v.sondaye after trinite
In conclusion be ye all i.Pet.iij
It came to passe as the people Luc.v
On saynt Peters and Paules day
In the tyme of Herode the Act.xij
When Jesus came into Wath.xvi

e		1
f		2
g		3
A	Reade in y	4
b	first boke of	5
c	the kynges	6
d	wyth the	7
e	church this	8
f	weke. —	9
g		10
A	Rede wyth	11
b	the church	12
c	thys weke	13
d	the seconde	14
e	boke of the	15
f	kynges. —	16
g		17
A	Read thys	18
b	weake the	19
c	tyrde —	20
d		21
e		22
f	Fast —	23
g	S. Jhon	24
A	baptist —	25
b	Reade the	26
c	iiii. boke —	27
d	Fast —	28
e	S. Peter	29
f	and Paule	30

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July hath .xxxi. dayes.
The Mone hath .xxx. dayes.

	1 g	On the .vi. sondaye after Trinite	
Reade the	2 A	Remembre ye not at all	Roma. vi
kynges yet	7 b	For I saye vnto you except	Mat. v
	4 c		
	5 d		
	6 e		
	7 f		
	8 g		
9 Reade th's	9 A	On the .vij. sondaye after Trinite	
wehe ỹ Cro	10 b	I wyll speake gloslye because	Rom. vi
11 nicles called	11 c	In those dayes when	Mar. vij
Paralipo.	12 d		
	13 e		
	14 f		
	15 g	On the .viij. sondaye after Trinite	
16 Rede ỹ Cro	16 A	Therfore brethren we are	Rom. viij
nicles styll	17 b	Beware of false prophetes	Mat. vij
	18 c		
	19 d		
	20 e	On saynt Mary Magdalens daye	
	21 f	Prouerbes .xxxi. Chapter	
22 Mary Mag	22 g	And one of the pharyses	Luce. vij
23 dalens day	23 A	On the .ix. sondaye after Trinite	
Fast.	24 b	That we shulde not luste	i. Cor. x
Saynt Ja	25 c	There was a certayne	Luc. xvi
mes daye	26 d	On saynt James the Apostles daye.	
Reade the	27 e	Nowe therfore ye are no	Ephe. ij
Cronycles	28 f	Then came to hym the	Mat. xx
	29 g	On the .x. sondaye after Trinite.	
30 Reade the	30 A	Ye knowe that ye were	i. Cor. xij
Cronycles	31 b	And when he was come	Luc. xix

	c		1
	d		2
	e		3
	f		4
	g	Reade here	5
On the.xi.sondaye after trinite	A	the prouer-	6
Brethren as pertaynyng i.Cozin.xb	b	uerbes w ȳ	7
And he put forth thys Lu.xviij	c	church —	8
On the name of Jesus daye	d	The name	9
Then Peter of the Actuū .iiij	e	of Jesu —	10
Whyle he thus thought Math.i	f		11
On the.xij.sondaye after trinite.	g	Read here	12
Such trust haue we ij.Cor.iij	A	Ecclesiastes	13
And he departed agayne Mar.vij	b	Fast —	14
On the Assumpcion of oure Lady.	c	Assumptiō	15
Ecclesiasticus the.xxiiij.Chapter.	d	of our lady	16
It fortu ned as he went Lucx	e		17
	f		18
	g	Read here	19
On the.xiij.sondaye after trinite	A	the hystory	20
To Abraham and his sede Gal.iiij	b	of Job. —	21
Happy are the eyes Luce,x	c		22
	d	Fast —	23
On saynt Barthylmewes daye	e	S. Bartyl	24
Nowe therfore ye are no Ephe.ij	f	mewes day	25
And there was a stryfe Luce,xxij	g	Reade the	26
On the.xiiij.sondaye after trinite	A	hystorye of	27
I saye walke in the spirite Gala.v	b	Toby. —	28
And it chaunsed as he went,Lu.xvij	c		29
	d		30
	e		31

KL Septembre hath .xxx. dayes
The Mone hath .xxix. dayes.

1 f
2 g On the .xv. sondaye after trinite
3 Reade here A yf we lyue in spyrete: let vs Gal.v
yet Toby 4 b No man can serue two Math.vi
5 c
6 d
Fast 7 e On the Natiuite of our Lady
Natiuite 8 f Ecclesiasticus, the .xxiiij. Chapter
of our lady 9 g Thys is the boke of the Mat.i
10 Rede Toby A On the .xvi. sonday after trinite
11 b Wherfore I desyre that ye Ephe.iij
12 c And it fortuned after that Luc.vij
13 d
14 e
15 f On the .xvij. sondaye aftr trinite
16 g I therfore which am in Ephe.iiij
17 Reade here A And it chaunced that he Luc.xiiij
the story of 18 b
Judyth. 19 c
Fast. 20 d On saynt Matthewes daye
S. Mat- 21 e Ezechyell the fyrst Chapter.
thewes day 22 f And as Jesus passeth forth Mat.ix
23 g On the .xvij. sondaye after trinite.
24 A I thanke my God alwayes i.Cor.i
Reade here 25 b When the Pharyses had Mat.xxij
the hystory 26 c
of Hester 27 d
28 e On saynt Mychaels daye
29 f He sent and shewed Reue.ij
30 g The same tyme the disciples Mat.xv

HL October hath.xxi.dayes.
The Mone hath.xxx.dayes.

On the.xix.sondaye after trinite — A Rede the.i 1
And be ye renued in the — Ephe.iiij — b boke of the 2
And he entred into a shyppe — Mat.ix — c makebites. 3
d —— 4
e —— 5
f —— 6
g —— 7

On the.xx.sondaye after trinite — A Rede the.i 8
Take hede therfore that ye — Ephe.v — b boke of the 9
The kyngdome of heauē is — Mat.xxij — c makebites. 10
d —— 11
e —— 12
f —— 13
g Reed the se 14

On the.xxi.sondaye after trinite — A conde boke 15
Fynally my brethren be — Ephe.vi — b of the make 16
And there was a certayne — Joh.iiij — c bites —— 17
On saynt Lukes daye — d S. Lukes 18
Ezechiel the fyrst chapter. — e daye —— 19
After these thynges the Lorde — Lu.x — f —— 20
g Rede the se 21

On the.xxij.sondaye after trinite. — A cond of the 22
And I am surely certifyed of — Phi.i — b makebites. 23
Therfore is the kyngdom — Mat.xviij — c —— 24
d —— 25
On saynt Simon and Judas daye — e —— 26
For we knowe well that — Rom.viij — f Fast. —— 27
Thys cōmaunde I you that — Joh.xv — g Simon & 28

On the.xxiij.sondaye after trinite — A Judas day 29
Brethren follow me, and — Philip.iij — b Reade Eze 30
Then went the Pharyses — Mat.xxij — c chyel. —— 31

KL Nouembre hath xxx. dayes
The Mone hath .xxix. dayes

Fast			
Allhallowē	1	d	On the Allhallowen daye
daye.	2	e	And I sawe aniother aungel. Reu. vii
	3	f	When he sawe the people Mat. v
	4	g	On the .xxiiii. sondaye after Trinite
Read Eze-	5	A	For this cause we also Colloss. i
chyel	6	b	Whyle he thus spake Math. ix
	7	c	
	8	d	
	9	e	
	10	f	
	11	g	On the .xxv. sondaye after trinite
Read Eze-	12	A	Jeremy the .xxxiii. chapter
chyel	13	b	Then Jesus lyfte vp his Joh. vi
	14	c	
	15	d	
	16	e	
	17	f	
	18	g	
Read Eze-	19	A	
chyell	20	b	
	21	c	
	22	d	
	23	e	The sonday next vnto S. Andrewes
	24	f	daye is euer the fyrste sondaye of Ad-
	25	g	uent be it before or after.
Read Isaie	26	A	This also we knowe Roma. xiii
wyth the	27	b	When they drewe nygh Math. xxi
church.	28	c	On saynt Andrewes daye.
Fast	29	d	For the belefe of the herte Roma. x
	30	e	As Jesus walked to the Mat. iiii

KL. December hath.xxxi.dayes.
The Wone hath.xxx.dayes

	f	——	1
	g	——	2
On the seconde sondaye in aduent.	A	Rede Isaie	3
What so euer thynges are Rom.xv	b	styll. —	4
And theyr shall be sygnes. Lu.xxi	c	——	5
On saynt Nicolas daye.	d	S Nicolas	6
Ecclesiastici.xliiij.chapter.	e	Fast —	7
For lykewyse a certayne. Mat.xv.	f	Conceptiō	8
On the conception of our Lady	g	of our lady	9
Ecclesiastici.xviij.Chapter.	A	Rede Isaie	10
Thys is the boke of the Math.i	b	styll. —	11
On the thyrde sondaye of aduent.	c	——	12
Let men thys wyse esteme. i.Cor.iiij	d	——	13
When Jhon beyng in prison.Mat.xi	e	——	14
	f	Rede Isaie	15
On the.iiij.sondaye of aduent.	g	styll vntyll	16
Reioyse in.Phil.iiij.And this. Joh.i	A	the first so-	17
On S.Thomos the apostles daye.	b	daye after	18
Now therfore ye are no. Ephe.ij	c	newe yeare	19
But Thomas one of the.xij. Jo.xx	d	Fast —	20
On Christmasse euen.	e	Saint Tho	21
Paule the.Ro.i.The byrth Mat.xvi	f	mas daye —	22
On Christmasse daye.	g	——	23
God in tyme.Heb.i.In ỹ begyn.Jo.i	A	Fast. —	24
On saynt Steuens daye.	b	Christmasse	25
And Steuen full of fayth. Act.vij	c	S.Steuē.	26
Wherfore behold I sende. Mat.xxiij	d	S.Jhon —	27
On saynt Jhons daye.	e	Innocētes.	28
Eccle.xv.Followe me peter tur. Jo.x	f	——	29
On the Innocentes daye	g	——	30
And I Io.Reu.xxiiij.Beholde. Mat.i	A	C.i. —	31

I Haue here set forthe (moost deare reader) a rude worke, whome it hath pleased me to call the manuall of prayers, because it is so commenly had in hande wyth the people, whyche before was called the prymer, because (I suppose) that it is the fyrste boke that the tender youth was instructed in. And in thys prymer were conteyned a greate nomber of vnnecessary prayers, and some very superstycyous, but in especyall therein was the cheke suffrages, that is to saye, the matens wyth the houres, euensonge wyth complenz, apoynted to be of oure Lady. For thys cause so called (as some vnlearned hathe bothe fayned and taughte). that she shulde vse to saye it, but howe false and folysshe thys is, let the learned iudge, but rather it was so called, because that all the anthemes, hymnes, lessons, responces, chapters, and collectes, were thoughte to be of oure Lady, yet were there many scriptures dystorted vnto oure Lady, whyche in theyr owne natyue sence are nothynge mente of her, but of Chryst, the wysedome of the father. As for an example at the fyrste howe the Chapter is, *in omnibus requiem quesiui*, wrytten Ecclesiastici, xxiiij. wyth the chapters of the houres and of complene. For thys cause haue I thoughte it my bonde deute towardes Goddes true and syncere honoure to sette forthe suche a maner of prymer, wherein myghte be no suche distorted scrypture or false honoure of that moost

immaculate

inmaculate mother of God, leaſt the youth ſhuld learnd to take ſuch ſcriptures to be of our Lady, whyche are of God, and to geue ſuch prayſe to her as ſhulde onely be geuen to God, but to knowe fyrſte the true honoure of God, and to knowe the honoure that belongeth to that bleſſed vyrgyne Mary and to the holy ſayntes. And for as much as the prymer is not had in hande of ſo many, but all they, ye euery Chriſtiã is bounde fyrſt to learne to lede a chriſtian lyfe, therfore haue I here in the proces of thys prymer in maner poynted and ſet forthe the true lyfe of a Chriſtian, that as ofte as he ſhall handell hys prymer, he maye ſo oftẽ learne and remember the true lyfe towarde God, whych lyfe conſyſteth principally and wholy, in fayth, in prayer, and in good workes, and theſe thre are not only taught in the thre leſſons of Matens, but al ſo in the thre partes of thys prymer ſo diuided. For in the fyrſte parte thou arte taught thynges of faythe, where in thou haſte the Symbole or Crede of Athanaſe, the .xij. articles or Crede, a leſſon of eche of the foure euangeliſtes, puttynge the in remembraunce of the faythe that thou arte bounde to haue to the goſpels & word of God. In the ſeconde parte thou haſte thynges concernyng prayer. Fyrſte the beades, the pater noſter, and the ſalutacyon, a prayer to be ſayde in the mornynge, grace afore dyner, grace after dyner, grace before ſupper, grace after ſupper, a prayer whan thou goeſte to bedde, a prologe to the Matens,

wyth the houres, than the Matens and houres, a prologe to euensonge, Euensonge, a prologe to Complene, Complene, Salue rex misericordie, O bone Jesu, Conditor celi, the .xv. Does, wyth theyre prologe, the seuen Psalmes wyth the prologe, the Letany wyth the prologe, a treatyse of the sacrament of the aulter wyth thre prayers, the Dirige wyth his prologe. In the thyrde parte thou haste thynges concernynge workes, as the commaundementes set forthe at large wyth a declaracyon of the kyndes of workes, these haue I set out, both in Englysshe and Laten for the more parte to thende that the deuoute (for hys choyse) maye reade whether he wyll. But where there shall seme to the reader in the Psalmes ony dyfference betwene the Laten and Englysshe, let the same remember that the Englysshe is accordaunte to the Hebraicall Psalter translated by saynt Jerome, and the laten is the vsuall Psalter, whyche in some places are not correspondent in all thynges, and thus haue I ioyned them, that such as delyteth in the Englysshe, myghte haue the playner sentence, and that the other that readeth the Laten shulde not thynke that we shulde bryng in ony straunge psalmony.

Moreouer where as the Psalmes and anthemes, hymnes, lessons, whyche were ryghte good, are nowe chaunged, thys dyd I, not that I shulde thynke them worthy of reiectyon, other that I wolde be noted to be of suche rare and excellente

iudgemente

iudgemente, that I wolde correcte the vse of the church so longe continued, but rather thys haue I enterprysed, because that in the sayde anthemes, hymnes, and lessons are suche sentences, and in the sayde psalmes is suche abscuryte and darkenes, that the rude and the vnlearned (which hath moste the vse of suche kynde of bokes as thys is) myghte not comprehende the misteryes of them, and here by had the lesse deuotion, hauynge therfore nowe psalmes, anthemes, lessons and hymnes of more playne sentẽce, they maye better vnderstande thesame, and in vnderstandynge shall haue more contemplacion and deuocion.

To auoyde prolixite (whyche often tyme decayeth deuocion) the greate nomber of memoryes of the sayntes vsed in the Matens, of the whyche some doth playnly derogate the honoure of god, is omytted.

I omytted also the greate nomber of sayntes commenly set forth in other prymers in the Letany, not because that I wolde go aboute to teache here in, the people that they shulde not praye to sayntes, other that I do mystrust the holynes of the sayntes, that are here omytted, but that they (accordynge to ỹ kynges graces iniunction) shuld haue the greater deuocion in the suffrages that followeth in the letany then in nombrynge so many sayntes.

In the Dirige set forthe in other prymers, were made anthemes, responses, and lessons ap-

plyed for the deade whyche semed more to be lamentacions of the myserye of mans lyfe then the prayers for the deade. I thoughte it conuenyente to chaunge thesame, & to declare by the thre fyrste lessons, and responses, the myserable state of mās lyfe, by the seconde, the condicion of the sepulture and by the thre last lessons, to declare the resurrection generall that the deuoute reader encombred wyth the mysery of thys presente lyfe, by faythe and hope of the laste resurreccyon myghte wyth the more paciens tollerate this iourney abydyng Christ the iudge of quycke and deade, whyche lyueth and reygneth euerlastynge. So be it.

¶ The Symbole or Crede of the greate doctour Athanasius dayly rede in the churche.

Who so euer wyll be saued before all thynges, it is necessary that he holde the catholyke fayth.

Whych fayth, but yf euery man wyll kepe whole and inuiolate, wythoute doute he shall eternally perysshe.

This truely is the Catholyke fayth, that we worshyp one God in trinite, and the trinite in vnite.

Neyther confoundynge the persones, Neyther seperatynge the substaunce.

The person of the father is one, the person of the sonne another, the person of the holy goste another

But

But of the father, of the sonne, and of the holye goolste, there is no diuinite, equal glory to eternal maiestye.

Such as is the father, suche is the sonne, suche is the holy goost.

The father is vncreate, the sonne vncreate, the holy goost is vncreate.

The father is immesurable, the sonne immesurable, the holy goost immesurable.

The father is euerlastynge, the sonne euerlastynge, the holy goost euerlastynge.

And not wythstandynge there be not thre euerlastynge but one euerlastynge.

Euen as there be not thre vncreate, not thre vnmesurable, but one vncreate & one vnmesurable.

In lyke maner is the father almyghty, the sonne almyghty, and the holy goost almyghty.

And yet be they not thre almyghtyes, but one god almyghty.

So the father is god, the sonne god, the holy gost is god.

And yet be there not thre gods, but one God.

So the father is the Lorde, the sonne the Lorde, the holy goost the Lorde.

And yet be they not thre Lordes but one Lorde.

For as we be compelled by the christian verytie to confesse seperatly euery one person to be God and Lorde.

So are we prohybyte by the Catholyke religion of Christes laythe, to saye that there be thre gods

des

des or thre Lordes.

The father is made of none, neyther created, nor gotten.

The ſonne is from the father alone, neyther made nor created, but gotten.

The holy gooſt is from the father, and the ſonne, neyther made, created nor gotten, but procedyng.

And ſo is there but one father, not thre fathers: one ſonne, not thre ſonnes, one holy gooſt, not thre holy gooſtes.

And in this Trinite, there is none before or after another, nothyng more or leſſe, but al the thre perſonnes be coeterne, and coequall to themſelfe.

So that by all wayes as nowe it hath ben aboue ſayde, the Trinite in vnite, and the vnite in trinite maye be worſhypped.

He therfore that wyll be ſaued, let hym vnderſtande thys of the Trinite.

But it is neceſſary vnto euerlaſtynge helth, that euery Chriſtian beleue alſo faythfully the incarnacion of our Lorde Jeſu Chriſt.

It is therfore the right fayth, that we beleue and confeſſe that our Lorde Jeſu Chriſte the ſonne of God is God and man.

He is God by the ſubſtaunce of the father gotten before all worldes, and he is man by the ſubſtauce of his mother borne in the worlde.

Perfecte God, perfecte man beynge of a ſoule reaſonable and of fleſh humayne.

Equall to the father by his godhed, leſſe than the

father

father by his manhed.

Which thoughe he be God and man, yet is there not twayne, but one Christe.

Truely he is one not by the tournyng of his godhed into manhed, but by assumptynge of his manhed into godhed.

Reynge one to all ententes, not by confusion of substaunce, but by vnite of person.

For as the reasonable soule and the fleshly body is of maketh one man, so God and man, is one Christe.

Which suffred death for our saluacion descended to hell, and rose fram death the thyrde daye.

Which ascended to heauens sytteth at the ryght hande of god the father almyghty, frō thence shall he come to iudge the quycke and the deade.

At whose commynge all men muste ryse wyth theyr bodyes, and shall geue accompte of theyre owne propre dedes.

And they that haue done well, shall go into euerlastynge lyfe, they that haue done euell into euerlastynge fyre.

This is the catholyke fayth, which excepte euery man faythfully and stedfastly do beleue, he cā not be saued.

¶ The Crede, or the twelfe Artycles of the Christen faythe.

¶ The fyrst artycle.

I Beleue in God the father almyghty, maker of heauen and earth.

¶ The seconde artycle.

And in Jesus Chryste hys onelye sonne oure Lorde.

¶ The thyrde artycle.

Whych was conceaued by the holy goost, borne of the virgyn Mary.

¶ The fourth artycle.

Suffred vnder Ponce Pylate, was crucyfyed, deade, burye d, and descended into hell.

¶ The. v. artycle.

And the thyrd daye he arose agayne from death.

¶ The. vi. article.

He ascended into heauē and sytteth on the ryght hande of God the father almyghty.

¶ The. vij. artycle.

From thence he shall come to iudge the quycke and the deade.

¶ The. viij. artycle.

I beleue in the holy goost.

¶ The. ix. artycle.

The holy catholyke church.

¶ The. x. article.

The communion of sayntes, the forgyuenes of synnes.

¶ The. xi. artycle.

The resurrection of the body.

¶ The. xij. artycle.

And the lyfe euer lastynge.

So be it.

¶ The Gospell of Saynt Matthewe Wenceyonynge the incarnacion of Jesus Christ.

THe byrthe of Christe was on thys wyse. When hys mother Mary was maryed to Joseph, before they came togyther, she was found wyth chylde by the holy goost. Then Joseph her husbande beynge a perfecte mā and wolde not brynge her to shame, but was mynded to put her away secretly. Neuertheless whyle he thus thought, beholde the aungell of the Lorde appeared vnto hym in a dreame, sayenge: Joseph the sonne of Dauid, feare not to take vnto the Mary thy wyfe. For that whyche is conceaued in her is of the holy goost. She shall brynge forthe a sonne, and thou shalt call his name Jesus. For he shall saue his people from theyr synnes. All thys was done to fulfyll that whych was spoken of the Lorde by the prophet sayenge. Beholde a mayde shall be wyth chyld, and shall brynge forth a sonne and they shall call hys name Emmanuell, whyche is by interpretacion God wyth vs. Now whē Joseph awoke out of slepe he dyd as the angell of the Lorde bad hym, and toke hys wyfe vnto hym, and knewe her not tyll she had brought forth her fyrst borne sonne, and called his name Jesus.

¶ A lesson of the Gospell of S. Jhon declarynge the passion of oure master Christ. Jhon. xviii.

WHan Jesus hadde spoken these wordes, he wente forthe wyth hys discyples ouer the brouke Cedron, where was a garden, into the whiche he entred with his disciples. Judas also whych betrayed hym, knewe the place for Jesus often tymes resorted thyther wyth hys disciples. Judas than after that he hadde receyued a bonde of men, and mynesters of the hyghe Prester and Pharyses, came thyther wyth lanternes and fyre brandes and weapons. Than Jesus knowynge all thynges that shulde come on hym, wente forthe, and sayde vnto them: Whome seke ye? They answered hym: Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also whyche betrayed hym stode wyth them. But as sone as he hadde sayde vnto them, I am he, they went backwardes, and fell to the grounde. And he asked them agayne, whome seke ye? They sayde Jesus of Nazareth. Jesus answered: I sayde vnto you, I am he. Yf ye seke me, let these go theyre waye, that the sayenge myght be fulfylled, whych he spake: Of them whyche thou gauest me, haue I not lost one. Symon Peter had a swearde, and drewe it, and smote the hyghe prestes seruaunte, and cut of hys ryght eare. The sernauntes name was Malchus. Than sayde Jesus vnto Peter, put vp thy swearde into hys shethe: shall I not drynke of the cup, whych my father hathe gyuen me? Than the company, and the captayde, and the ministers of the Jewes toke Jesus and bounde

hym

hym, and led hym awaye to Anna fyrste: for he was father lawe vnto Cayphas, whyche was the hyghe preste that same yeare. Cayphas was he that gaue counsell to the Jewes that it was expedient that one man shulde dye for the people.
And Symon Peter folowed Jesus, and another disciple that disciple was knowē of the hygh prest and went in with Jesus into the Palays of the hygh prest. But Peter stode at the doze without. Than went out that other disciple whiche was knowen of the high prest, and spake to the damsel that kepte the doze, and brought in Peter. Than sayde the damsel that kepte the doze, vnto Peter. Arte not thou one of this mās disciples? He sayd: I am not. The seruaūtes and the ministers stode there and had made a fyre of coles for it was cold, and they warmed them selues. Peter also stode amonge them, and warmed himselfe. The hygh prest asked Jesus of his disciples and of his doctryne. Jesus aunswered hym: I spake openly in the worlde. I euer taught in the Synagoge and in the temple, where as the Jewes resorted, and in secrete haue I sayde nothynge, why askeste thou me? Axe them whiche hearde me, what I sayde vnto them. Beholde they canne tell what I sayde. Whan he hadde thus spoken, one of the ministers, whiche stode by, smote Jesus on the face, sayenge: Aunswereste thou the hyghe preste so? Jesus aunswered hym: Yf

I haue spoken euell, beare wytnesse of the euell: yf I haue spoken well, why smytest thou me? And Annas sente hym bounde vnto Cayphas the hyghe preste. Symon Peter stode, and warmed hym selfe. And they sayde to hym: arte thou not also one of hys disciples? He denyed it, and sayde: I am not. One of the seruauntes of the hyghe preste (hys consyne, whose eare Peter smote of) sayde vnto hym: Dyd not I se the in the garden wyth hym? Peter denyed it agayne, and immediately the cocke crewe. Than led they Jesus from Cayphas into the hall of iudgemente. It was in the morynynge, and they themselues went not into the iudgemente hall, leaste they shulde be defyled, but that they myghte eate the Paschall Lambe. Pylate than wente oute vnto them, and sayde: what accusacyon bryngе you agaynst this man? They answered, and sayde vnto hym: yf he were not an euell doer, we wolde not haue delyuered hym to the. Than sayde Pylate vnto them: Take ye hym, and iudge hym after youre owne lawe. Than the Jewes sayde vnto hym: It is not lawfull for vs to putte any man to deathe. That the wordes of Jesus myghte be fulfylled whyche he spake sygnyfyenge what death he shuld dye. Than Pylate entred into the iudgement hall agayne, and called Jesus and sayd vnto him: art thou the kynge of the Jewes? Jesus answered: Sayeste thou that of thy selfe, or dyd other tell it the of me? Pylate answered: Am I a Jewe?

Thyne

Thyne owne nacion and hygh prestes haue delyuered the vnto me. What hast thou done? Jesus answered: My kyngdom is not of this worlde Yf my kyngdom were of this worlde, than wolde my ministers surely fyght, that I shulde not be delyuered vnto ỳ Jewes, but nowe is my kyngdom not from hence. Pylate sayde vnto hym: Arte thou a kynge? Jesus aunswered: Thou sayest that I am a kyng. For this cause was I borne and for this cause came I into the worlde, that I shulde beare wytnes vnto the truth. And all that are of the trouth heare my voyce. Pylate sayde vnto him: What thyng is trouth? And whā he had sayd that, he went out agayne vnto the Jewes, and sayd vnto them. I fynde in him no cause at all, ye haue a custome, that I shuld delyuer you one lowse at Easter. Wyll ye that I lowse vnto you the kynge of the Jewes? Than cryed they all agayne, sayenge: Not hym, but Barrabam. That Barrabas was a robber. Then Pylate toke Jesus and scourged hym. And the souldiers wounde a crowne of thornes, and put it on hi; heade. And they dyd on hym a purple garmente, and sayde: Hayle kyng of the Jewes. And they smote hym on the face. Pylate went forth agayne and sayde vnto them: Beholde, I bryng hym forth to you, that ye maye knowe, that I fynde no faulte in hym. Than came Jesus forth wearynge a crowne of thorne and a robe of purple, and Pylate sayde vnto them. Beholde the man. Whan

the

the high prestes and ministers sawe him, they cryed, sayeng, Crucify him, crucify him. Pylate sayde vnto them. Take ye him and crucify hym. For I fynd no cause in him. The Jewes aunswered hym we haue a lawe, and by oure lawe he oughte to dye bycause he made hymselfe the sonne of God. Whā Pylate herde that sayenge: He was the more afrayde, and sayde vnto Jesus, whence arte thou? But Jesus gaue hym none aunswere. Than sayd Pylate vnto hym: Speakest thou not vnto me? Knowest thou not that I haue power to crucify the, and I haue power to lowse the? Jesus answered, thou couldest haue no power at al against me, except it were geuen the from aboue. Therfore he that delyuered me vnto the, is more in synne. And from hence forth, sought Pylate meanes to lowse hym. But the Jewes cryed, sayenge. Yf thou let hym go, thou arte not Cesars frende. For who so euer makethe hym selfe a kynge, is agaynste Cesar. Whan Pylate herde that sayenge, he brought Jesus forthe, and sat downe to geue sentence, in a place called the Pauement, but in the Hebrue tongue Gobbatha. It was the Sabboth euen, which falleth in the Easter feaste, and about the Syxte houre. And he sayde vnto the Jewes: Beholde youre kynge. They cryed, awaye wyth hym, awaye wyth hym, crucyfie hym. Pylate sayd vnto them. Shall I crucifye your kynge. The high prestes aunswered we haue no kyng but Cesar

Than

Than delyuered he him vnto thē to be crucyfyed. And they toke Jesus & led him away. And he bare his crosse & wēt forth into a place, called ỹ place of deade mens sculles (whyche is named in Hebrewe Golgatha) where they crucyfyed hym: & with him two other on eyther syde one, and Jesus in ỹ myd des. Pylate wrote hys tytle, and put it on ỹ crosse The wrytynge was, Jesus of Nazareth, kynge of the Jewes. Thys tytle rede many of the Jewes. For the place where Jesus was crucyfyed, was nyghe to the cytie. And it was wryttē in Hebrew Greke, & Latyn. Than sayde the hyghe prestes of the Jewes to Pylate. Wryte not kynge of the Jewes, bnt that he sayde, I am kynge of the Jewes. Pylate answered and sayd: What I haue wryttē, that haue I wryttē. Than ỹ soldyours whā they had crucifyed Jesus, toke his garmentes & made foure partes, to euery souldyer a parte, and also his cote. The cote was without seme, wrought vpon throughout. And they sayd one to another: Let vs not diuide it, but cast lottes who shalhaue it. That ỹ scriptur myght be fulfylled, which sayeth: They parted myraymēt amōgea thē, & on ury cote dyd cast lottes: And ỹ soldyers dyd such thinges in dede. There stode by the crosse of Jesus his mother, & his mothers syster Mary ỹ wyfe of Cleophas, & Mary Magdalene. Whan Jesus saw his mother, & the disciple standynge, whō he loued, he sayd vnto his mother: Woman, behold thy sonne. Thā said he to the disciple: Beholde thy mother.

And from ỹ houre ỹ disciple toke her for his owne. After that whā Jesus perceyued that al thynges were perfourmed, ỹ the scriptur myght be fulfylled he sayd: I thyrst. There stode a vessell full of vynegre by. And they fylled a sponge wyth vynegre, & wounde it about with yssope, & put it to his mouth. Assone as Jesus had receyued of ỹ vynegre he said: It is fynyshed. And bowed his head, & gaue vp the goost. The Jewes thā because it was ỹ Sabboth euen, ỹ the body shuld not remayne vpō ỹ crosse on the Sabboth daye (for that Sabboth day was an hyghe day) besought Pylate ỹ theyr legges myght be broken, & that they myght be takē downe. Thā came the souldyers, & brake the legges of the fyrste and of ỹ other, which was crucifyed wyth Jesus. But whan they came to Jesus, & saw that he was dead already, they brake not his legges, but one of the souldyers with a speare, thruste hym into the syde, and forthwyth came out bloud & water. And he that sawe it, bare recorde, & his recorde is true. And he knoweth that he sayth true, that ye myght beleue also. These thynges were done that ỹ scripture myght be fulfylled: ye shall not breake a bone of hym. And agayne an other scripture sayeth: They shall loke on hym, whom they pearsed. After that Joseph of Aramathia (which was a disciple of Jesus, but secretly for feare of ỹ Jewes) besought Pylate, that he myght take downe the body of Jesus. And Pilate gaue hym lycence. And ther came also Nicodemus, whiche at the begynnynge came

to

to Jesus by nyght, and brought of myrre & aloes myngled together, aboute an hundred pounde waygh̄t. Thā toke they the body of Jesu, & wolde it in lynnen clothes wyth the odoures, as the maner of the Jewes is to bury. And in the place wher Jesus was crucyfyed, was a garden, and in ỹ garden a new sepulchre, wherin was neuer mā layde. There layde they Jesus because of the Jewes Saboth euen, for the sepulchre was nyghe at hande.

¶ The versycle.

¶ Thou that suffredest for vs.

¶ The answere.

¶ Lorde haue mercye on vs.

¶ A prayer.

O Lorde whyche hast displayed thyne handes and fete, and all thy body on a crosse for oure synnes, & suffredest ỹ Jewes to set a crowne of thorne on thy heade, in despyte of thy mooste holy name. And for vs synners dyddeste suffre fyue greuous woundes, gyue vs this daye and euer the vse of lyght, sence, and vnderstandyng of penaūce, abstinence, paciens, humilite, and chastite, and a pure conscience euermore. By the Jesu Christ sauyoure of the worlde, whyche lyuest and reygnest wyth the father, and the holy goost, God, Worlde wythout ende.

O Lorde for thy greate mercy and grace,
Helpe thy people, that so fayne wolde haue,
Thy holy Gospell preached in euery place,
And that thou thy flocke maye saue.

From the daunger of eternall fyre,
For whyche all Christen people praye and desyre.
So be it.

¶ A lesson of the Gospell of Saynte Luke mencionynge the resurrection of Christ. Luc. xxiiii.

BUt vpon one of the Sabbothes very early in the morynge, they came vnto the Sepulchre, and brought the spices which they had prepared, and certayne women with thē. Neuertheless they founde the stone rolled awaye frome the sepulchre, and wente in, and foūde not the body of the Lorde Jesu. And it happened as they were amased therat, beholde there stode by them two men in shynynge garmentes. And they were afrayed, and caste downe theyr faces to the earth. Then sayde they vnto thē: What seke ye? the lyuynge amonge the deade? he is not here, he is rysen vp? Remembre how ỹ he told you when he was yet in Galyle, and sayde: The sonne of man must be delyuered into the handes of synners, and be crucyfyed, and the thyrde daye ryse agayne. And they remembred his wordes, & wente from the sepulchre, and tolde all thys vnto the eleuen and to all the other. It was Mary Magdalene and Johanna, and Mary James, & the other wyth them, that tolde this vnto the Apostles. And theyr wordes semed vnto thē, as though they had bene but fables, and they beleued them not. But Peter aroseand ranne to the sepulchre, & stouped

in, and sawe the lynnen clothes layd by thē selues and departed. And he wondred wythin hymselfe at that which had happened.

¶ Thankes be to God.

¶ A lesson of the Gospell of Saynt Marke mencyonynge the ascensyon of Chryst. Mar. xvi.

AT the last, as the eleuē sat at the table, he shewed hymselfe vnto them, and rebuked theyr vnbeleefe, & the hardnes of their hert because they beleued not them whych had sene hym rysen. And he sayd vnto thē: Go ye your waye into all the worlde, and preache the Gospell vnto all creatures. Who so beleueth and is baptysed, shall be saued: But who so beleueth not shal be damned. As for the tokens whiche shall follow thē that beleue, these are they: In my name shall they cast out deuels: Speake with new tonges: dryue awaye serpentes: And yf they drynke any deadlye thynge, it shal not hurte thē: They shal laye theyr handes vpon the sycke, and they shal recouer. And the Lorde after that he had spoken vnto thē, was taken vp into heauen, and sytteth at the ryghte hande of God. And they wente out, and preached euery where. And the Lorde wrought wyth thē & confyrmed the worde with tokens followynge.

¶ The secõde parte of thys Manuall called prayer.

¶ An order and forme of byddynge of the bedes by the kynges commaundement.

YE shall praye for the whole Congregacion of Christes Church, and specyally for this church of Englande, wherin kyrste I commende to your deuout prayers the kynges moost excellent maiestye, supreme heade immediatly vnder God of the spiritualty and temporaltie of the same churche, and for the prosperite of the noble Prince Edwarde hys sonne.

¶ Secondely ye shall praye for the clergye, the Lordes temporall and commons of this realme, beseechynge almyghty God to gyue euery one of thē in hys degre grace to vse themselues in such wyse as maye be to hys contentation, the kynges honoure and the weale of the realme.

¶ Thyrdly ye shall praye for the soules that be departed abydynge the mercy of almyghty god that it maye please hym rather at the contemplacion of our prayers to graunte them the fruycion of hys presence.

¶ The seuen peticions of the Pater noster.

¶ The fyrst petycion.

OUre father whych arte in heauen hallowed be thy name.

The

The pater noster.

¶ The seconde peticion

Thy kyngdome come.

¶ The thyrde peticion.

Thy wyll be done in earth as it is in heauen.

¶ The fourth peticion.

Gyue vs thys daye oure dayly breade.

¶ The fyfte peticion.

And forgyue vs our trespasses as we forgyue thē that trespace agaynst vs.

¶ The syxte peticion.

And let vs not be led into temptacion.

¶ The seuenth peticion.

But delyuer vs from euyll. Amen.

¶ The salutacion of the aungell called the Aue maria.

HAyle Marye full of grace: the Lorde is wyth the. Blessed arte thou amonge women. And blessed is the fruyte of thy wombe. Amen.

¶ A prayer to be sayde in the morninge when you aryse.

I Thanke the my heauenly father by thy deare ly beloued sonne Jesus Christe ỹ this myghte thou hast gyuē my slepe and rest, preseruyng me from al hurte & peryls. I beseech the to kepe me lykewyse thys daye, from synne and all euyls, se that all my dedes, ye all my lyfe myght please the, I commyt myselfe both body and soule, and al the thynges that I go about into thy handes. Thy holy angell be wyth me, lest the deuell my aduersary haue ony power ouer me. Amen.

The

¶ The grace to be sayde afore dynner.

THe eyes of all thynges loke vp and wayte vpon the (O Lorde) and thou geuest them meate in due tyme. When thou geuest it to them, then they gather it, when thou openest thy hande, then are they well satisfyed. Thou openest thy hãde, and replenyshest al thynges lyuynge wyth thy blessynge. ¶ Our father.

O Lorde God our heuenly father, blesse thou vs, and these thy gyftes whych we here receaue of thy blessynge and bountiuous goodnesse thorowe thy sonne Jesu Christe. Amen.

¶ Grace after dynner.

WE thanke the (o Lorde) our father, by thy sonne Jesus Christ our Lorde for all thy benefytes, which lyuest & raygnest from age to age, worlde wythout ende. Amen.

¶ The grace before supper

CHriste whych at the last supper gaue hym selfe vnto vs, promysynge hys body to be crucifyed, & hys bloude to be shed for oure synnes, blesse vs and oure supper. Amen.

¶ Grace after supper.

HOnoure and prayse be to God the kynge euerlastynge, immortall, inuisible, & wyse onely for euer and euer. Amen.

God almyghty father of all mercy, and God of all consolacion, gyue vs grace to consent together in the knowledge of thy truth thorow Jesu Christe, that we maye wyth one mynde, and one mouthe

glorify God the father of our Lord Jesus Christ. Amen. ¶ When thou shalt go to bedde saye thys.

I laye me downe to rest, In the name of the father, of the sonne, and of the holy goost. Amen.

I Thanke the my heauenly father by thy dere beloued sonne Jesus Christ, that this daye of thy plēteous rych mercy, thou hast thus preserued me. I praye the forgeue me all my synnes whyche I haue thys daye vnryghteously commytted in dede, worde and in thoughte. And that thou woldest vouchsafe of thy gracious goodnes, to kepe me this nyght, for I commyte myselfe both body and soule, and all myne into thy hādes. Thy holy aungel be wyth me, leste my deadly aduersary haue intresse into me. Amen.

¶ The abrogacion of the holydayes.

Fyrste that the feaste of Dedicacion of the church shall in al places throughout this realme be celebrated and kepte on ỹ fyrste sondaye of the moneth of October for euer, and vpon none other daye.

¶ Item ỹ the feaste of the patron of euery church wythin thys realme, called commonly the Church holydaye, shall not from henseforth be kepte or obserued as a holydaye as heretofore hath ben vsed, but that it shalbe lawfull to all and syngular personnes, resydent or dwellynge within this realme

to go to theyr worke, occupacion, or mysterye, and thesame truely to exercyse and occupye vpon the sayde feast, as vpon any other worke daye, excepte the sayde feaste of Church holydaye such as muste be elles vniuersally obserued as a holy daye by this ordinaunce followynge.

¶ Also that all those feastes or holydayes whych shall happē to occurre, eyther in the herueste tyme, which is to be cōpted from the fyrste daye of July vnto ỳ. xxix. daye of Septembre, or els in ỳ terme tyme at Westmynster, shall not be kepte or obserued from henceforth as holydayes, but that it may be lawfull for euery man to go to hys worke or occupacion vpon thesame, as vpon any other worke daye, except alwayes the feastes of the Apostles of our blessed lady, and of Saynte George, and the. iiii. Euangelistes, & Mary Magdalene. And also suche feastes as wherin the kynges Judges at Westmynster hall do not vse to syt in iudgemente, all which shal be kepte holy and solempne of euery man, as in tyme past hath ben accustomed.

¶ Prouided alwayes that it maye be lawfull vnto all prestes and clarkes, as well secular as regular, in the forsayde holydayes nowe abrogate, to synge or say theyr accustomed seruyce for those holydayes in theyr churches, so that they do not the same solemply nor do rynge to thesame, after the maner vsed in hygh holydayes, nor do commaūde or indycte thesame to be kepte or obserued as holy dayes.

Finally

¶ Fynally the feaſt of the natiuite of our Lorde of Eaſter, of the natiuite of S. Jhon Baptiſt, and of S. Wychaell archangell, ſhall be frō hēnſorth accompted accepted and taken for the. iiii. generall offrynge dayes.

¶ And for further declaracion of the premyſſes, be it knowen that Eaſter terme begynneth alwayes the. xviii. daye after Eaſter, rekenynge Eaſter daye for one, and endeth the mondaye nexte after the Aſcencion daye.

¶ Trinite terme begynneth alwayes the wedneſ daye next after the octaues of Trinite ſondaye, & endeth the. xi. or. xii daye of July.

¶ Wyghelmas terme begynneth the. ix. or. x. day of October, and endeth the. xxviii. or. xxix. daye of Nouembre.

¶ Hyllary terme begynneth the. xxiii. or. xxiiii. daye of Januarye, and endeth the. xi. or. xiij. daye of Februarye.

¶ In Eaſter terme vpon the Aſcencion daye.

¶ In trinite terme vpon the natiuite of ſaynte Jhon Baptyſt.

¶ In Wyghelmas terme vpon Alhallowen day.

¶ In Hyllary terme vpon Candelmaſſe daye.

The Kynges iudges at Weſtmynſter do not vſe to ſytte in iudgemente nor vpon any ſondaye.

GOD SAVE THE KYNGE.

A Preface to the Matyns and the other houres declaryng the fyrst institution of them, and for what cause they be receaued and accustomed to be sayd in the church, and amonge other Christians.

Of longe tyme (Christen reader) it hath ben vsed in the church of God certayne houres to be appoynted to the seruice of God and to prayer, in the whiche amonge other besynes man shulde of his LORDE God haue a herty and feruent meditacō and contemplacō, and a remembraunce of the manifolde benefites & bountifull goodnes of god shewed to hym. The fyrst limitacion or appoyntment of houres was not by mās inuencō or deuyse, but (as I read) was of God. In the seconde boke of Moses I fynde that almyghty God commaunded that twyse in the daye they shulde do sacrifice, sayenge: Euery daye thou shalt offer two lammes, one in the morynge, and another at nyght. Of the which one was called the morynng sacrifice, the other the euenynge sacrifice, As we now call the morynge prayers Matens, and the euenynge prayers Euensonge, But that now our prayers be distincted in seuē houres I thynke it taken of Dauid, which seuen tymes in the daye testifyeth that he praysed the LORDE, which seuē tymes he dyd not appoynt in one part of the day, but in diuers tymes, as in ỳ morynng, in the myddday, & at nyght, Vespere, mane, et meridie narrabo et annūciabo, et exaudiet vocē meā, After whō Daniel accustomed thyrse in the daye on his knees to praye, Of whom S, Cipriane doth testify it was takē that these houres of prime, the thyrd, the fyrst, & the nynth to be vsed in ỳ church, which thing I thynke not to be true that onely of hym this vse was takē, but also of ỳ other (which we haue reherſed) which were before hym, Saynt Jerome accordingly to Daniels maner and custome of prayer dyd diuide the day in thre houres, and that by ymitacion of the examples of the newe testament, that is in the morynng, which is the thyrde houre, in the which tyme the holy ghost inspired the Apostles, and in the fyrste houre, that is at dynner tyme. As Peter dyd whiche intendynge to eate his meate about the fyrst houre ascended into the garret to pray, And the ix houre at which tyme Peter & John ascended into the temple to praye, which houre was called the, ix, houre of prayer, Occasion taken by these places of scripture, and by the examples also of the same it to be thought that these houres hath ben receaued in the church,



O Lorde open thou my lyppes.
And then shall my mouth shew forth thy prayse.
O God bende thyselfe into my helpe.
Or haste the to helpe me.
Glorye be to the father, and to the sonne, and to the holy goost.
As it was in the begynnynge, and as it is nowe and euer shalbe. So be it. Prayse ye the Lorde.

¶ The inuytatory. Math. xi.

¶ Come vnto me all ye that labour and are lade, and I shall refreshe you.

¶ The .xciiij. Psalme. *Venite exultemus.*

COme and let vs ioyfully gyue thankes vnto the Lorde, let vs reioyce in God our saueoure, let vs approche vnto his presence with prayse and thankes geuynge, & syng we vnto hym in psalmes.

¶ Come vnto me all ye that labour, and are laden, and I shall refresh you.

For God is a great Lorde, and a great Kynge ouer all goddes, whych shall not forsake hys people, in whose power are all the costes of the earth, and he beholdeth the toppes of the mountaynes.

¶ And I shall refreshe you.

The see is hys, for he hath made it, and hys hādes hath facyoned the earth also, come therfore and let vs worshyppe, and fall downe before the Lorde, which hath made vs, for he is our Lorde God, and we are hys people, and the sheps of his pasture.

¶ Come vnto me.

Howe yf ye heare his voyce, se that you hardē not your hertes, as they dyd in the tyme of temptacīō in wyldernes bytterly murmurynge agaynst god where your fathers tempted me, and prouoked me to anger, yet sawe they my worckes.

¶ And I shall refreshe you.

Fourty yeares was I a neyghboure vnto thys generatiō, wherfore I sayd euer, theyr hartes are gone from me, they knowe not my wayes, to whō

I

I swore in my greate anger, that they shulde not entre into my rest. ℣. Come vnto me all ye
Glory be to the father. &c. As it was in the. &c.

℣. The hymne. *Veni creator spiritus.*

Come holy goost O creatour eternall,
In our myndes to make visitation,
And fulfyll thou wyth grace supernall,
Our hartes that be of thy creacion.
O which of Christe the comforter arte named,
Thou the gyfte of the God moost hyest,
The lyuynge well and charite inflamed,
The spirituall vnction that mans soule delytest.
O thou which arte seuẽfolde in gyfte of munificẽse
And of God the father the fynger full of myght,
Enrychynge tonges with speches and eloquence,
Accordynge to the father, to ỹ promyse ful ryght.
Gyue lyght of our sences darkened w̃ ignorannce
And into our hertes infounde perfyte loue,
Our infirme nature gyuen to fleshly pleasaunce,
Strength in godlynesse by thy power aboue.
Repell the goostly enemy that he haue no power,
And gyue vs peace in our conscience,
Be thou our gyde and go vs before,
That we maye auoyde synne our soules pestilẽce,
O thou spyrete of truth, graunte vs thorow the,
Of the father to haue the knowlegynge and also of the sonne,
And that thou of them bothe procedest in deite,
Make vs to beleue in euery tyme and season.
Prayse be to the father wyth the sonne,

And

And to the holy spirite also be prayse,
Of whose graces as he hathe done Jesus Christe
maye sende vs alwayes.

¶ The. v. Psalme. *Verba mea auribus.*

HEare my wordes (O Lorde) consyder my cal-
lynge.
O marke the voyce of my peticiō my kynge
and my God, for vnto the wyll I make my prayer.
Heare my voyce betymes (O Lorde) for early in
the mornynge wyll I get me vnto the, yee & that
wyth dyligence.
For thou arte not the God, that hath pleasure in
wyckednesse, there maye no vngodly persone dwel
wyth the.
Such as be cruell maye not stande in thy syghte,
thou arte an enemy vnto all wycked doers.
Thou destroyest the lyers, the Lord abhorreth ỹ
blody thursty and deceytfull:
But as for me I wyll come into thy house, euen
vpon the multitude of thy mercy, and in thy feare
wyll I worshyppe towarde thy holy temple.
Lede me (O Lorde) in thy ryghteousnesse, because
of myne enemyes, & make ỹ way playne before me.
For there is no faythfulnesse in theyr mouthes,
they dissemble in theyr hertes, theyr throte is an
open sepulcre, wyth theyr tonges they deceyue.
Punyshe them (O God) that they maye perysh in
theyr owne ymaginacions, cast them out, because
of the multitude of theyr vngodlynesse, for they re
bell agaynste the.

Agayne, let all them that put theyr trust in the, reioyce, yet let them euer be geuynge thankes because thou defendest them that they whyche loue thy name maye be ioyfull in the.

For thou (Lorde) gyuest thy blessynge vnto the ryghteous & wyth the fauourable kyndnesse thou defendest hym, as wyth a shelde.

Glorye be to the father, and to. &c.

As it was in the begynnynge, and as it is. &c.

¶ The. xxiiij. Psalme. *Ad te domine.*

Vnto the (O Lorde) I lyfte vp my soule, my God I truste in the (oh) let me not be confounded.

Lest myne enemyes triumphe ouer me for al they that hope in the shall not be ashamed.

But suche as be scornefull despysers wythoute a cause they shalbe put to confusyon.

Shewe me thy wayes (O Lorde) and teache my the pathes.

Lede me in thy truth and lerne me, for thou arte the God of my saluacion, and in the is all my hope all daye longe.

Call vnto remembraunce (O Lorde) thy tender mercyes, and thy louynge kyndnesses which haue ben euer of olde.

Oh remember not my symnes, and the offences of my youth, but accordyng to thy mercy thynke vpon me (O Lorde) for thy goodnesse.

Oh howe frendlye and ryghteous is the Lorde, therfore wyll he teache synners in the waye.

He leadeth ỳ symple aryght and such as be meke, them learneth he his wayes.

All the wayes of the Lorde are very mercye and kaythfulnesse, vnto such as kepe hys testamẽt and couenaunte.

For thy name sake (O Lorde) be mercyfull vnto my synne, for it is greate.

What so euer he be that feareth the Lord he shal shew hym the waye that he hath chosen.

His soule shall dwell at ease, and his sede shall possesse the lande.

The Lorde is a sure grounde vnto thẽ that feare hym, and he sheweth them his couenaunt.

Myne eyes are euer lokynge vnto the Lorde, for he shall plucke my fete out of the net.

Tourne the vnto me, and haue mercy vpõ me, for I am desolate and in mysery.

The sorowes of my herte are great, O bynge me out of my troubles.

Loke vpon myne aduersitie and myserie, and forgyue me all my synnes.

Consyder howe myne enemyes are many, & bere a malicious herte agaynst me.

O kepe my soule, and delyuer me, let me not be cõfounded, for I haue put my trust in the.

Let innocensye and ryghteous dealynge wayte vpon me, for my hope is in the.

Delyuer Israel (O God) out of all hys trouble.

Glory be to ỳ father. &c. As it was in the be. &c.

¶ The. lxxv. Psalme. *Inclina domine.*

Bowe

BOwe downe thyne eare (O Lorde) & heare me, for I am comfortlesse and poore.
Okepe my soule, for I am holy, my God helpe thy seruaunt that putteth his trust in the.
Be mercyfull vnto me (O Lorde) for I call dayly vpon the.
Comforte the soule of thy seruaunt, for vnto the (O Lorde) do I lyfte vp my soule.
For thou Lorde arte good and gracyous and of great mercy vnto all the that call vpon the.
Gyue eare Lorde vnto my prayer & ponder myne humble desyre.
In the tyme of my trouble I call vpon the, for thou heareft me.
Amonge ỹ goddes there is none lyke the (o lorde) there is not one that can do as thou doeft.
All nacions whome thou haft made fhall come and worfhyppe before the (O Lorde) and fhall glorifye thy name.
For thon arte greate and thou doeft wonderous thynges thou art God alone.
Lede me in thy waye (O lorde) ỹ I may walke in ỹ truth o let my hart delyte in fearyng thy name.
I thanke the (o Lorde) my god with all my harte, and wyll prayfe thy name for euer.
For great is thy mercy towarde me, thou haft delyuered my foule out of the depe of hell.
O God the proude are rylen agaynft me and the congregacion of the myghty feketh after my foule and fet not the before theyr eyes.

But thou (O Lorde God) arte full of compassion and mercye longe sufferynge, greate in goodnesse and truthe.

O turne the thē vnto me, and haue mercye vpon me gyue thy strength vnto thy seruaunte, & helpe the sonne of thy hande mayden.

Shewe some token vpon me in good, that they which hate me maye se it, and be ashamed, because thou Lorde hast helped me, and conforted me.

Glory be to the father, and to. &c.

As it was in the begynnynge. &c.

¶ The antheme.

¶ O wonderfull exchaunge, the creatour of mankynde, takynge vppon hym a lyuynge body, hath not disdayned to be borne of a vyrgyn. And he beynge made man, wythout sede of man, hath commytted to vs hys godhede.

¶ The verkycle.

¶ Holy mother of god, and vyrgyn perpetuall.

¶ The answere.

¶ Praye thou for vs to our Lorde god celestiall.

¶ The pater noster.

OUr father which arte in heauen, hallowed be thy name. Thy kyngdom come. Thy wyll be fulfylled as well in earth as it is in heauen. Gyue vs thys daye our dayly breade. And forgyue ys oure trespasses, as we forgyue them that trespasse agaynst vs. And let vs not be led into temptacion. But delyuer vs from euell. So be it.

The

¶ The blessynge.

¶ Lorde we beseche the of thy blessynge.

¶ The answere.

¶ Wyth a blessynge perpetuall.
Blesse thou vs father eternall.

¶ The fyrst lesson.

WE knowe that what so euer the lawe sayeth it sayth it vnto them which are vnder the lawe, that euery mouth maye be stopped, and that all the worlde maye be detter vnto God, because that by the dedes of the law no flesshe maye be iustifyed in hys syght, for by the lawe cometh but the knowlege of synne. But now wythout addyng to of the law is ryghteousnesse which auayleth before God declared, hauynge wytnesse of the lawe and the prophetes. But I speake of the ryghteousnesse before God whyche cometh by the fayth on Jesus Christ vnto all and vpon all that beleue. For here is no dyfference, for they are all synners and wante ỹ prayse that god shulde haue of them. But wythout deseruynge are they made ryghteous, euen by hys grace, thorow the redemption that is done by Christ Jesu whome god hath set forthe for a mercye seate thorow fayth in hys bloude, to shew the ryghteousnes whych auayleth before hym in that he forgyueth the synnes which were done before vnder the sufferaunce of God, which he suffered, ỹ at thys tyme he myght shewe the ryghteousnesse, whyche auayleth before hym, that he onely myght be ryghteous, and the ryghteous

teous maker of hym whych is of ỹ fayth on Jesus Chriſte. Thou Lorde haue mercy on vs.
Thanke we God.

℣ The reſponce.

℟ Yf we were reconcyled vnto god by the death of his ſonne, when we were yet enemyes, much more ſhall we be ſaued by hym now ỹ we are reconſyled. By whom we haue now receyued the attonemēt.

℣ The verſe.

℣ Not onely that, but we reſoyce alſo in God thorow our Lorde Jeſus Chriſt.

℣ The repeticion.

℟ By whom we haue now receyued ỹ attonemēt.

℣ The bleſſynge.

℣ Lorde we beſeche the of thy bleſſynge.

℣ The anſwere.

℟ O God the onely begotten ſonne helpe vs and bleſſe vs in euery tyme and ſeaſon.

℣ The ſeconde leſſon.

When thou prayeſt thou ſhalt not be as the ypocrytes are. For they loue to ſtand and praye in the ſynagoges, and in the corners of the ſtretes to be ſene of men. Verely I ſaye vnto you, they haue theyr rewarde. But whē thou prayeſt entre into thy chambre, and ſhutte thy dore to the, and praye to thy father which is in ſecret, and thy father whych ſeeth in ſecrete, ſhal rewarde the openly. And when ye praye bable not much as the Heathen do. For they thynke that they ſhall be hearde for theyr much bablynges ſake. Be not ye

lyke

lyke thē therfore. For your father knoweth wher of ye haue nede before ye aske of hym. Thou Lorde haue mercy on vs. Thanke we God.

¶ The responce.

¶ What so euer ye desyre in your prayer. Beleue that ye shall receaue it, and you shal haue it.

¶ The versycle.

¶ And whan ye stande & praye forgyue yf ye haue ought agaynste ony man, that your father also in heauen maye forgyue you your trespasses.

¶ The repeticion.

¶ Beleue that ye shall. &c.

¶ The blessynge.

¶ Lorde we beseche thē of thy blessynge.

¶ The answere.

¶ The grace of the holy spirite. Pourge and illumyne our harte and wyt.

¶ The.iij. lesson. Deut. v.

THese are the commaundementes, ordynaunces and lawes whych the Lorde our God hath commaunded, ỹ ye shuld learne thē and do them in the lande whyther ye go to possesse it, that thou mayest feare ỹ Lorde thy God, & kepe all his ordynaunces and commaundementes which I commaunde ỹ, thou & thy chyldren & thy chyldrens chyldren all the dayes of your lyfe, that you maye lyue longe. Heare thou (o Israell) and take hede that thou do thereafter, ỹ it may go well with the, and ỹ thou mayest multyply greatly, as

the

the Lorde God of the fathers hath promysed the a lande that floweth with mylke and hony. Heare (O Israell) the Lorde our God is one God onely, and thou shalt loue the Lorde thy God wyth all thy harte, with all thy soule, & with al thy myght. And those wordes whych I commaunde the thys daye shalt thou take into thy harte. And shalt reherse them vnto thy chyldren, and shalte talke of them when thou sytteste in thy house, & whan thou walkeste by the waye, whan thou lyest downe and whan thou ryseste vp & thou shalt bynde them for a sygne vpon thyne hande, & they shall be a token of remembraunce before thyne eyes, and thou shalte wryte thē vpon the postes of thy house, and vpon thy gates. Thou Lorde haue mercy on vs. Prayse we God.

℣ The responce.

℟ Heare (o thou Israel) the preceptes of thy Lord God and in thy hart wryte thē as in a boke and I wyll gyue to the a lande flowynge mylke & hony.

℣ The verse.

℟ Take hede therfore, and heare my voyce, and I wyl be an enemy to thyne enemyes.

℣ The repetycion.

℟ And I wyll gyue the a lande flowynge mylke and hony.

Glory be to the father and to. &c.

And I wyl geue. &c.

℣ The songe of Augustyn and Ambrose. *Te deum laudamus.*

We

WE prayse the (O God) we knowlege the to be the Lorde.

All the earth do worshyp the, which arte the father euerlastynge.

To the crye forthe all angels, the heauens, and al the powers therin.

To the thus cryeth Cherubyn and Seraphyn contynually.

Holy art thou. Holy art thou. Holy art thou.

Thou art the Lorde God of hoostes.

Heauen and earth are fulfylled wyth the glory of thy maiestye.

The glorious company of the Apostles prayse ỹ.

The goodly fellowshyppe of the prophetes worshyppe the.

The fellowshyppe of the martyrs prayse the.

The holy congregacion of the faythfull throughout all the worlde magnifye the.

They knowlege the to be the father of an infinite maiestye.

They knowlege thy honourable and onely sonne.

They knowlege the holy goost to be a comforter.

Thou arte the kynge of glory O Christ.

Thou arte the euerlastynge sonne of the father.

Thou whan thou shuldest take vpon the oure nature to delyuer man, dyddest not abhorre the vyrgyns wombe.

Whan thou haddest ouercome the sharpnes of death, thou opendest the kyndome of heauens to them that beleued in the.

Thou sytteste on the ryght hande of God in ỹ glo-
ry of the father.
We beleue that thou shalt come to be our iudge.
Wherfore we praye the, helpe thy seruauntes,
whō thou hast redemed with thy precyous bloude.
Make thē to be nombred with thy sayntes in ioye
euerlastynge.
O Lorde saue thy people, & blesse thyne heritage.
Gouerne & also lyft thē vp into blysse euerlasting.
We prayse the euery daye, and we worshyppe thy
name euer worlde wythout ende.
O Lorde let it be thy pleasure to kepe vs thys
daye wythout synne.
O Lorde haue mercye vpon vs, haue mercye vp-
pon vs.
O Lorde let thy mercy lyghten vpon vs, euen as
we truste in the.
O Lorde I trust in ỹ, let me neuer be confounded.
¶ Betwene Septuagesima & Easter this psalme
followynge is sayde in the stede of Te deum.

¶ The.li. psalme.

Haue mercye vpon me. &c.
Seke it in the seuen psalmes, it is in the fourthe
psalme.

¶ Thys worde (laudes) is as muche to saye, as prayse. And the ser-
uyce followynge is called so because it contayneth onely ỹ mere
laudes and prayse of Christ and the vyrgyn his mother.

¶ The verycle. ¶ Holy mother of God, make thy
petycion. ¶ The answere. ¶ That we maye de
serue Christes promyssion.

O

O God bende thyselfe in to my helpe.
Lorde hast the to helpe me.
Glory be to the father, and to ỹ sonne and to the holy goost.
As it was in the begynnynge, and as it is now, and euer shalbe. So be it.

¶ The. Ciij. Psalme.

Benedic anima mea.

PRayse the Lorde (O my soule) and al that is wythin me prayse his holy name.
Prayse the Lorde (o my soule) and forget not all hys benefytes.
Whiche forgeueth all thy synnes, and healeth all thyne infyrmytes.
Which saueth thy lyfe from destruction & crowneth the with mercy and longe kyndnesse.
Which satisfyeth thy desyre wyth good thynges makynge the yonge and lusty as an egle.
The Lorde executeth ryghteousnesse & iudgemẽt for all them that suffre wronge.
He shewed his wayes vnto Moses, & hys workes vnto the chyldren of Israell.
The Lorde is full of compassion, and mercy, long suffrynge and of great goodnesse.
He wyll not alwaye be chydynge nother wyll he kepe his ãngre for euer.
He hathe not delte wyth vs after our synnes, nor rewarded vs accordynge to our wyckednesse.
For loke how hygh heauen is in comparyson of the earth so greate is his mercy also toward them

that feare hym.

Loke howe wyde the eaſt is from the weſt, ſo farre hath he ſet oure ſynnes from vs.

Yee, loke as a father pytyeth his owne chyldꝛē, euē ſo the Lorde is mercyfull vnto thē that feare hym.

For he knoweth wherof we be made, he remembꝛeth that we are but duſt.

That a man in his tyme is but as graſſe, & flouryſſheth as a floure in the felde.

For as ſone as the wynd goeth ouer it, it is gone and the place therof knoweth it nomoꝛe.

But the mercyfull goodneſſe of the Lorde endureth foꝛ euer & euer, vpon thē that feare hym and his ryghteouſneſſe vpon theyꝛ chyldꝛens chyldꝛē.

Such as kepe his couenaunt and thynke vpō his commaundementes to do them.

The Lorde hath pꝛepared his ſeate in heauē, and hys kyngdome ruleth ouer all.

O pꝛayſe the Lorde ye angels of hys, ye that be myghty in ſtrength fulfyllynge hys commaundemētes, that mē may heare ỹ voyce of his woꝛdes.

O pꝛayſe the Lorde all ye his hoſtes, ye ſeruaūtes of his, that do hys pleaſure.

O ſpeake good of the Lorde al ye woꝛkes of his, in euery place of hys dominion. O my ſoule pꝛayſe thou the Lorde.

Glorꝛy be to the father, and to the ſōne, and to the holy gooſt.

As it was in the begynnynge, and as it is nowe, and euer ſhalbe. So be it.

The

¶ The songe of the chyldren.

PRayse ye the Lorde al his workes, prayse and extoll hym for euer.
Ye angelles of his, prayse ỹ Lorde, ye heauens prayse the Lorde.
Ye waters al that are aboue heuē prayse ỹ Lorde, all the powers of the Lorde prayse ye the Lorde.
The sonne and the mone prayse ye the Lorde, sterres of the fyrmament prayse ye the Lorde.
The rayne and the dewe prayse ye the Lorde, all the wyndes of god prayse ye the Lorde.
Fyer and heate magnyfye ye the Lorde, wynter and somer, prayse ye the Lorde.
Dewes, and ye hore frostes prayse ye the Lorde, frost and colde prayse ye the Lorde.
Yse and snowe prayse ye the Lorde, nyghtes and dayes prayse ye the Lorde.
Nyghtes and darkenesse prayse ye ỹ lorde lyghtenynges and cloudes laude ye the lorde.
The earth mought prayse the lorde, laude and extoll hym for euer.
Hylles and mountaynes prayse ye the Lorde, al ỹ spryngeth vpon the earth, laude ye the Lorde.
Ye welles and sprynges prayse the Lorde, sees and floudes prayse ye the Lorde.
Whalles, and all that moueth in ỹ waters prayse ye the Lorde, all bydes of the ayre, prayse ye the lorde.
All beastes both wylde and tame prayse ye ỹ lorde ye chyldren of men prayse ye the lorde.

Let Israell prayse the Lorde, laude hym and extoll hym for euer.

Ye prestes of the Lorde prayse the lorde, ye seruauntes of the Lorde prayse ye the Lorde.

Ye spirites and soules of ryghteous mē prayse the Lorde, ye holy and meke in herte prayse the Lord.

Anania, Azaria, Misaell, prayse ye the Lorde, laude and extoll hym for euer.

Blesse we the father, the sonne, wyth ỹ holy goost prayse we hym and serue we hym for euermore.

Blessed art thou (Lorde) in the firmament of heauen thou arth prayse worthy, glorious, and magnifyed worlde without ende.

¶ The. C. xlviij. psalme.

Laudate dominum de cœlis.

PRayse ye the Lorde of heuens, prayse ye hym in the hyghe place.

Prayse ye hym all his angels, al his powers prayse ye hym.

Prayse ye hym sonne and moone, all sterres and lyght prayse ye hym.

The hyghest of heuens prayse ye hym, and the waters that are aboue the heauens, let them prayse the Lordes name.

For by his worde all thynges were made, by hys commaundementes all thynges were created.

He hathe stablyshed them euerlastynglye and into the worlde of worldes, he hathe set a lawe, that shall not expyre.

Prayse the Lorde, ye dragons and all depenesses

of

of the earth.
Fyre, hale, snow, yse, stormes of wyndes that do hys commaundement.
Mountaynes and all lytell hylles woode berynge fruyte, and all ceder trees.
Bestes and all maner of cattell serpentes and fethered foules.
Kynges of the earth, and al people, prynces and al iudges of the earth.
Bachelers and maydens olde men and yonge, let them prayse the name of the Lorde, for the name of hym onely is exalted.
The knowlegyng of hym aboue heuen and earth and he hath exalted the horne of hys people.
Laude be vnto all his sayntes, to the sonnes of Israell, to the people approchynge vnto hym.
Glorye be to the father, and to the sonne, and to the holy goost.
As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

The.cxlix.Psalme. *Cantate domino.*

Synge ye vnto the lorde a new songe, prayse ye him in ỹ congregacion of Sayntes.
Let Israell reioyce in hym that made hym, and let the sonnes of Syon tryumphe in theyr kynge.
Let them prayse his name with daunsyng let thē synge vnto hym wyth tympany and harpe.
For the Lorde is well pleased wyth hys people, and hath exalted the lowly into saluacion.

Sayntes

Sayntes shall tryumphe in glory, they shal make
ioye in theyr chambers.
The prayses of God shalbe in theyr mouthes, and
two edged swordes in theyr handes.
To do vengeans amongest nacions and correccions amongest the people.
To bynde theyr kynges in fetters, and theyr nobles in manacles of yron.
For to execute on them the iudgement wrytten,
thys is glory vnto all his sayntes.
Glory be to the father and to. &c.
As it was in the begynnynge, and as it. &c.

The. C.l. Psalme. *Laudate dominum in.*

Prayse ye the Lord in his sayntes prayse him
in the fyrmament of his power.
Prayse ye hym in his strēgth, prayse ye hym
accordynge to the almyghtynesse of his power.
Prayse ye hym wyth the sound of a trūpet, prayse
ye hym wyth rebekes and organnes.
Prayse ye hym wyth clary symballes well soundynge, prayse ye hym wyth Symballes of swetenesse, let euery spryte prayse the Lorde.
Glory be to the father and to the. &c.
As it was in the begynnynge, and as it is. &c.

The antheme.

O Holy Mary moost pure of virgyns all,
Mother and doughter of the kynge celestyall,
So comforte vs in oure desolacion,
That by thy prayer and specyall meditacion,
We maye enioye ỹ rewarde of the heauēly reygne.

And

And with Goddes electe there for to remayne.

℣ To the Ephesyans the. iij.

℣ The Chapter.

℣ By grace are we made safe through fayth and that not of oure owne selues, for it is the gyfte of God, and cometh not of workes, lest yf ony man shulde boost hymselfe of his owne dedes.

Thankes be to God

The hymne. *Laudetur deus.*

PRaysed be the God omnipotent,
Which through his benygnitie,
His moost deare sonne hath to vs sent,
To dye for oure iniquite.
Conceyued he was by the holy goost,
And borne of a vyrgyn pure,
Thus the God of myghtes moost,
Abhorred not our nature.
And where we were ryght wretchedly,
Abiecte for our transgression,
In Christ are we set at lyberte,
By whom we haue redemption.
O vyrgyn Mary moost gracyous.
O mother of God incomperable,
To thy sonne praye for vs,
That he after death be fauorable.
Glorye be to the Trinite.
The father, the sonne, and spirite lyuynge,
Whych arte one God and personnes thre,
To whom be prayse wythout endynge.

℣ The verlycle.

℣ Prayſed be the name of the Lorde.

℟ The anſwere.

℣ From thys tyme forth, and for euermore.

℟ The ſonge of Zachary the prophet.

Benedictus Dominus.

BLeſſed be the Lorde God of Iſraell for he hath viſyted and redemed his people.

He hath rayſed vp an horne of ſaluacyon, vnto vs in the houſe of his ſeruaunt Dauid.

Euen as he promyſed by the mouthe of hys holy prophetes, which were ſyns the worlde beganne.

That we ſhulde be ſaued from our enemyes, and from the handes of them that hate vs.

To fulfyll the mercy promyſyd to our fathers, & to remember his holy teſtament.

To performe the othe whiche he ſware to oure father Abraham, that he wold gyue hymſelfe to vs.

That we delyuered out of the handes of our enemyes, myght ſerue hym wythout feare.

In holynes and ryghteouſneſſe before hym, al the dayes of our lyfe.

And thou chylde ſhalt be called the prophet of the hyeſt, for thou ſhalt go before the face of the Lorde to prepare his wayes.

To gyue knowlege of ſaluacion vnto hys people, for remyſſion of theyr ſynnes.

Through the tender mercy of our god, by ỹ which ſpryngynge from the hye hath vyſyted vs.

To gyue lyght to them that ſyt in the darkeneſſe and in the ſhadow of death & to gyue our fete into

the

the waye of peace.

Glory be to the father, and to the sõne, and to the holy goost.

As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

¶ The antheme.

¶ Christ moost mercyfull hath redemed vs, let vs reioyce, and alwayes geue thankes to God.

¶ The verycle.

¶ O Lorde heare my prayer.

¶ The answere.

¶ And let my crye come vnto the.

¶ The prayer.

GOd almyghty and oure mercyfull father, which hast so excedyngly loued vs thy chosen chyldren, that thou woldest vouchesafe to gyue vs thy only and welbeloued sonne Jesus Christ our sauyour to suffre death for our synnes so that all that stedfastlye beleue in hym, myghte not perysshe, but haue lyfe euerlastynge, we beseech the for thy abundaunt mercy, and for the ineistimable loue which thou bareste to thy sonne Christ our sauyour, gyue vs of thy grace & poure thy fauour into oure hartes, that we maye beleue, feale and knowe perfytely, that thou only arte our God our father, and to vs an almyghty helper, delyuerer & a sauyour from synne, frõ all the deuelysh powers of hell and of the worlde, and from death and that by thy sonne our Lorde Jesu Christe.

So be it.

¶ The memory of the holy goost.

¶ The antheme.

¶ Come holy spirite of God, inspire thou the hertes of them that beleue in the, and kyndle in them the fyre of thy loue.

¶ The verlycle.

¶ Sēde forth thy spirite, & they shalbe made new.

¶ The answere.

¶ For so renuest thou the soule of man.

¶ The prayer.

O God which hast instructed the hartes of ỹ faythfull, by the inspiracion of the holy goost, graunt that we in thesame spyryte maye fauoure the truth, and euermore reioyce in hys holy consolaciō. By Christ our lord. So be it.

¶ A memory of the moost holy Trinite.

¶ The antheme.

Delyuer vs, saue vs, iustify vs, O blessed Trinite.

¶ The verlycle.

Blesse we ỹ father, & the sonne, with ỹ holy goolte.

¶ The answere.

Prayse we hym and exalte we hym euermore.

¶ The prayer.

Almyghty & euerlastynge God which hast graunted to thy seruauntes, thorow confession of the true fayth, for to acknowlege the glorye of the eternall trinite, and to honoure ỹ, one god in thy almyghty maiesty we beseech the ỹ through our stedfastnesse in ỹ same fayth we

we maye be alwayes defended from all aduersytie which lyuest and reygnest one God, worlde, wythout ende. So be it.

¶ A memory of our Lady

¶ The antheme.

¶ O glorious mother of God, O perpetuall vyrgyn Mary, which dyddest beare the Lord of al lordes and alone of all other dydest gyue sucke vnto the kynge of angels, we beseche the of thy pytie to haue vs in remembraunce, and to make intercession for vs vnto Christ, that we beyng supported by his helpe maye come vnto the kyngdom of heauē.

¶ The versycle.

O holy mother of God perpetuall vyrgyn Mary.

¶ The answere

Praye for vs vnto the Lorde Jesus Christe.

¶ The prayer.

GRaunt, we beseche the O Lorde God that thy seruauntes maye enioye contynuall helth of body and soule, and throughe the gracious intercession of blessed Mary perpetuall virgyn, that we maye be delyuered from thys present heuynes, and to haue the fruycion of the eternall gladnesse. By Christ our Lorde. So be it.

¶ A memory of all sayntes.

¶ The antheme.

¶ All ye blessed sayntes, and electe seruauntes of God, haue vs in remembraunce before God that through the helpe of youre prayers it maye please hym vs to associate wyth you.

¶ The verycle.

Reioyce in the Lorde you that be iustifyed.

¶ The answere.

And be you all glad that in herte be rectifyed.

¶ The prayer.

WE beseech the good Lorde that thou beyng pleased with the prayer of all thyne holy sayntes, wylt bothe graunt vs pardon of our defautes, and gyue vs also perpetuall remedy for them. By Christe our Lorde. So be it.

¶ A memory of the passion of Christ.

HE that is the greate profounde sapience,
And diuine truth of the father on hye,
Which for mankynde of his benyuolēce,
Hymselfe hath made both God and man verely,
Was sold and bought by the Jewes trayterously,
And about mydnyght perturbed and taken,
And of hys disciples anone forsaken.

¶ The verycle.

We worshyp ỹ Christ with prayse & benedictiō.

¶ The answere.

For thou redemest the worlde by thy holy passiō.

¶ The prayer

LOrde Jesu Christe sonne of the lyuynge God, set thy holy passion & death betwene thy iudgement and our soules, both now and at the houre of death, and more ouer vouchesauke to graunte vnto the lyuynge mercy & grace, to the deade, pardon and reste, to thy holy churche peace and concorde, and to vs synners lyfe & ioye

euerlastynge

euerlastynge, whyche lyuest and reygnest God wyth the father, and the holy goost worlde wythout ende. So be it.

The glorious passyon of oure Lorde Jesu Christ delyuer vs from fearfull heuynes, and brynge vs to the ioyes of paradyse. So be it.

¶ A memory of the compassion of our Lady.

¶ The antheme.

HOly Mary, of all godly women the godlyest,
Praye for vs, of all holy women the holyest,
That he oure prayers accepte maye in good wyse,
Which of the was borne, & reygneth aboue ỹ skyes
By whose charite, and mercyfull grace,
Our greuous synnes maye take no place.

¶ The versycle.

¶ Holy mother of God, and virgyn perpetuall.

¶ The answere.

¶ Praye thou for vs to the Lorde celestiall.

¶ The prayer.

HOly Lorde Jesu sonne of the moost swete virgyn Mary whych suffredest death for vs vpon a crosse, shew vnto vs thy mercye, and graunt vnto vs and vnto all that deuoutly haue in remembraunce the compassiō of thy moost holy mother, by her prayer prosperous lyfe in thys present worlde, and through thy grace eternall glorye in the worlde to come, wherin thou doest reygne one god with the father the holy goost worlde without ende. So be it.

The

The glorious passion of a virgyns sonne. Bryng vs to the blysse of the heuenly kyngdom. So be it.

¶ The pryme.



God bende thyselfe into my helpe.
Lorde haste the to helpe me.
Glory be to ỹ father, and to the sonne and to the holy goost.
As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

Prayse ye the Lorde.



Come holy goost, O creatoure eternall,
In our myndes to make vysytacion,
And fulfyll thou wyth grace supernall,
Our hartes that be of thy creacion.
Remembre Lorde authour of saluacion,
That somtyme of a virgyne pure,
Wythout helpe of mans operacion.
Thou tokest vpon the our frayle nature.
And as thou of thy clemẽcy & mere mercy specyal
Aboue her desertes hast chosen amonge all other,
And toke her to such fauoure, and grace supernal,
That thou woldest be her sonne, and she to be thy mother.
So we beseech the Christ moost tender,
Graunt that thyseruauntes, wt a deuout moode,
Maye oftymes swetely remember,
The effusion of thy precyous bloude.
O virgyne Mary moost gracyous,
O mother of God incomperable,
To thy sonne praye for vs.

That

That he after death be fauourable.
Glory to the Lorde of myghtes moost.
That of a vyrgyn was bore,
Glory to the father and the holy goost,
To them be prayse for euer more. So be it.

¶ The.liii.psalme. *Deus in no.*

HElpe me (o God) for thy name sake, and de liuer me in thy strength.

Heare my prayer (o God) consydre ỹ wor-des of my mouth.

For straungers are rysen vp agaynst me, and the myghty (whyche haue not God before theyr eyes) seke after my soule.

But loo, god is my helper, it is he that vpholdeth my soule.

He shall reward euyll vnto myne enemyes, and in thy truth shalt thou destroye them.

A free wyll offrynge wyll I gyue the, and prayse thy name (O Lorde) because it is so comfortable.

For thou haste delyuered me out of all my trou-bles, so that myne eye seeth hys desyre vpon myne enemyes.

Glory be to the father and to the sonne, and to the holy goost.

As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

The.C.xvii.Psalme. *Confitemini domino.*

OGyue thankes vnto the Lorde, for he is gracyous, & his mercy endureth for euer.

Let Israell nowe confesse, that his mercy

endureth for euer.
Let the house of Aaron now confesse that his mercy endureth for euer.
Yee let hym now that feare the Lorde cõfesse that his mercy endureth for euer.
I called vpon the Lorde in trouble, & the Lorde heard me at large.
The Lorde is my helper, I will not feare what man doth vnto me.
The Lorde is my helper, and I shall se my desyre vpon myne enemyes.
It is better to trust in the Lorde, thã to put ony confydence in man.
It is better to trust in the Lorde, then to put ony confidence in prynces.
All the Heathen compassed me rounde about, but in the name of the Lorde I will destroye them.
They kept me in on euery syde, but in the name of the Lorde, I will destroye them.
They came about me lyke bees, and were as hote as fyre in the thornes, but in name of the Lorde I will destroye them.
They thrust at me that I myght fall, but ỹ Lorde was my helpe.
The Lorde is my strength, and my songe, and is become my saluacion.
The voyce of ioye and myrthe is in the dwellynges of the ryghteous, for the ryght hande of the Lorde hath gotten the victory.
The ryght hande of the Lorde hath gyuen me the

prey-

preeminence, the ryght hande of the Lorde hathe gotten the victory.

I shall not dye, but lyue, and declare the workes of God the Lorde.

The Lorde hath chastenyd & corrected me, but he hath not gyuen me ouer vnto death.

Open me the gates of ryghteousnesse that I may go in there thorowe and gyue thankes vnto the Lorde, this is the dore of the Lord, the ryghteous shall entre in thorowe it.

I thanke the that thou hast heard me, and arte become my saluacion.

The same stone which the buylders refused, is become the heade stone in the corner.

This was the Lordes doynge, and it is meruelous in oure eyes.

This is the daye which the Lorde hath made, let vs be glad wyth ioye in it.

Helpe nowe (O Lorde) O Lorde sende vs nowe prosperite.

Blessed be he that cõmeth in the name of the lorde we wyshe you good lucke ye that be of the house of the Lorde.

God is the Lorde, and hath shewed vs lyght, O garnyshe the solempne feast with grene braũches, euen vnto the hornes of the aulter.

Thou art my God, and I wyll thanke the, thou arte my God, and I wyll prayse the.

O gyue thankes vnto the Lorde, for he is gracious, and his mercy endureth for euer.

Glory be to the father, and to the sonne, and to the holy goost.

As it was in the begynnynge, and as it is .&c.

¶ The.cxlv.psalme. *Lauda anima mea.*

Prayse the Lorde (O my soule) whyle I lyue wyll I prayse the Lorde, yee as longe as I haue any beynge I wyl synge prayses vnto my God.

O put not your trust in prynces, nor in the chyldren of men, for there is no helthe in them.

For when the brethe of man goeth forth, he shall turne agayne to his earth, and so all his thoughtes shall perysshe.

Blessed is he that hath the god of Jacob for hys helpe, and whose hope is in the Lorde hys God, whyche made heauē and earth, the see and al that therin is.

Whyche kepeth hys promyse for euer, whych helpeth them to ryght that suffre wronge, whyche fedeth the hungry.

The Lorde louseth men out of preson, the Lorde gyueth syght to the blynde.

The Lorde helpeth them vp that are fallen, the Lorde loueth the ryghteous.

The Lorde careth for the straungers, he defēdeth the fatherles and wydowe, as for the waye of the vngodly he turneth vpsyde downe.

The Lorde thy God (o Sion) is kynge for euermore and throughout all generacions.

Glory be to the father, and to the sonne and to the holy

holy goost.
As it was in the begynnynge, & as it is now, and euer shall be. So be it.

¶ The antheme.

¶ Let vs not put our trust in prynces nor in the chyldren of men, nor in nothynge that is erthly, but in Jesus Chryst the onely sonne of the vyrgyn by whom we haue all saluacion.

¶ The verlycle.

¶ O Lorde heare my prayer.

¶ The answere.

¶ And let my crye come to the.

¶ The prayer.

O Lorde whych by the annunciation of thy angell hast gyuen vs knowlege of the incarnacion of thy sonne Chryst (we beseech the) poure thy grace into oure hertes, ỹ we trustynge in hym throughe his passion and death maye be brought to the glorye of the last resurrection. By thesame our lorde Jesu Chryst, which lyueth and reygneth one god wyth the in vnite of the holy goost worlds wythout ende. So be it.

¶ A memory of the passion of Chryst.

¶ The antheme.

The fyrste houre in the mornynge early, Jesus was brought by the handes of the Jewes. Before the iudge Pylate, to be iudged cruelly, Where many a false wytnesse, dyd hym accuse, In the necke they hym smyt, hys bandes the handes dyd bruse, They spyt and defyled there hys godly face, The

lyght of heauen, replete wyth all grace.

℣ The verſycle.

We worſhyp the Chriſt with prayſe & benedictiõ.

℟ The anſwere.

For thou redemeſt the worlde through thy paſſiõ.

℣ The prayer.

LOrde Jeſus Chriſt the ſonne of ỹ lyuyng God, whych for our redempcion dydeſt vouchſauſe to be borne, and circumcyſed of the Jewes to be reproued, of Judas with a kyſſe to be betrayed, to be taken, to be bounde, and with bandes before Anna, Cayphas, Herode, and Pylate, to be preſented, and before them to be illuded wyth buffettes blowes, ſcourges, and with a rede to be betẽ, thy face to be couered, w̃ ſpyttynges to be ſpytted, w̃ thornes to be crowned, of falſe recoydes alſo to be accuſed, of euyl iudges to be iudged, & as an innocẽt lambe berynge ỹ croſſe to be led, w̃ nayles to be through perſed, w̃ eyſel and gall to be gyuen drynke vnto, and to be lyfte vp in the croſſe amonge theues to be deputed, wyth the mooſt vyleſt dethe to dye, and with a ſpere to be wounded, thou Lorde by theſe mooſt holy paynes whych we thy vnworthy ſeruaũtes do rendre and by thy holy paſſion delyuer vs from the paynes of hell, and vouchſauſe to bryng vs wretched ſynners, whyther as thou broughteſt the penytent theef crucyfyed wyth the. Which lyueſt and reygneſt wyth God the father in the vnyte of the holy gooſt for euer worldes wythout ende. So be it.

The

¶ The glorious passion of our Lorde Jesu Christ delyuer vs from sorowfull heuynesse, and bryng vs to the ioye of paradyse. So be it.

¶ A memory of the compassion of our lady.

¶ The antheme.

¶ Holy mother of god, mayden immaculate.
Of whom it pleased god to receaue our nature,
And to dye for vs wretches & synners deplorate.
We beseche the hartely bygyn moost pure,
To pray to thy sonne, that it may be his pleasure
To graunt vs his fauoure, by thy intercession
And to be partakers of his moost holy passion.

¶ The verycle

¶ Holy mother of God, make thy petycion.

¶ The answere.

¶ That we maye optayne Christes promyssion.

¶ The prayer.

O God whych vnto mākynde, by the fruyte of the bygynytye of the blessed bygyn Mary hast gyuen the gyftes of eternall helth. Graunt to vs we beseech, that she for vs may praye by whom we haue receyued the authour of lyfe the Lorde Jesus Christ whych wyth the lyueth & reygneth God worlde without ende. So be it.

¶ The glorious passion of the bygyns sonne,
Bryng vs to the blysse of the fathers kyngdom.
So be it.

O God bende thy selfe into my helpe.
O lorde haste the to helpe me.
Glory be to the father, and to ỹ sonne,
and to the holy goost.
As it was in the begynnynge, and as
it is nowe, and euer shalbe. So be it.
Prayse ye the Lorde.

¶ The hymne.

COme holy goost, O creatour eternall,
In our mynde to make visitation,
And fulfyll thou wyth grace supernall,
Oure hertes that be of thy creacion.
Remember Lorde authoure of saluacion,
That sometyme of a vyrgyn pure,
Without helpe of mannes operacion,
Thou tokest vpon the our frayle nature.
And as thou of thy clementie and mere mercye
specyall.
Aboue her desertes hast chosen amonge all other,
And toke her to such fauour and grace supernall,
That thou woldest be her sonne, and she to be thy
mother.
So we beseche the Christ moost tender,
Graunt that thy seruauntes, w a deuout moode,
Maye oftymes swetely remember,
The effusion of thy precyous bloude.
O vyrgyn Mary moost gracious,
O mother of God incomperable,
To thy sonne praye for vs,
That he after death be fauourable.

Glory

Glory be to the Lorde of myghtes moost,
That of a vyrgyn was borne,
Glory to the father and the holy goost,
To them be prayse for euer more. So be it.

¶ The.xxxiij. Psalme. *Exultate iusti.*

REioyce in the Lorde O ye ryghteous for it becometh well the iust to be thankefull.
Prayse the Lorde wyth harpe, synge psalmes vnto hym wyth the lute and instrumēt of ten strynges.
Synge vnto hym a new songe, yee synge lustely vnto hym, and with a good courage.
For the worde of the Lorde is true, and all hys workes are faythfull.
He loueth mercy and iudgement, the earth is full of the goodnes of the Lorde.
By the worde of the Lorde were the heauens made, and all hoostes of them by the brethe of hys mouthe.
He gathereth the waters together as it were in a bottell, and layeth vp the depe in secrete.
Let all the earth feare the Lorde, and let all them that dwell in the worlde stande in awe of hym.
For loke what he sayeth, it is done, & loke what he commaundeth, it standeth fast.
The Lorde bryngeth the counsel of ỹ Heathen to nought, and tourneth the deuyses of the people.
But the counsell of the Lorde endureth, and the thoughte of hys harte from generacion to generacion.

Blessed are ỹ people that holde the lorde for theyr god, and blessed are the folke whom he hath chosen to be hys herytage.

The Lorde loketh downe frō heauen, & beholdeth all the chyldren of men, from his stronge sete he cō sydereth them that dwell in the worlde.

He only hath fashyoned all the hartes of thē, and knoweth all theyr workes.

A kynge is not helped by hys owne greate hoost, nother is a gyant saued by the myght of his owne strength.

A horse is but a vayne thynge to saue a man, it is not the power of his strength ỹ can delyuer hym.

Beholde, the eye of the lorde loketh vnto thē that feare hym, and put theyr trust in his mercy.

That he maye delyuer theyr soules from death, & to fede them in the dere tyme.

Let our soule paciently abyde the Lorde for he is our helpe and shelde.

So shall oure harte reioyce in hym, because we haue hoped in his holy name.

Let thy mercyfull kyndnesse (O Lorde) be vpon vs, lyke as we put our trust in the.

Glory be to the father. &c. As it was in the. &c.

The. C. xviij. Psalme. *Beati immaculati.*

Blessed are those ỹ be vndefyled in the way which walke in the waye of the Lorde.

Blessed are they that kepe his testimonyes, and seke hym wyth theyr whole herte.

Which walke in the wayes & do no wyckednesse

Thou.

Thou hast gyuen strayte charge to kepe thy commaundementes.

O that my wayes were stablyshed to kepe thy statutes.

So shulde I not be confounded, whyle I haue respecte vnto all thy commaundementes.

I wyll thanke the wyth an vnfayned herte, because I am learned in the iudgemētes of thy rygh teousnesse.

I wyl kepe thy statutes, oforsake me not vtterly.

Where withall shall a yonge man clense his way euen by rulynge hymselfe after thy worde.

With my whole herte do I seke the, O let me not go wronge out of thy commaundementes.

Thy wordes haue I hyd wythin my harte, that I shulde not synne agaynst the.

Praysed be thou (O Lorde) O teache me thy statutes.

Wyth my lyppes wyll I be tellynge out all the iudgementes of thy mouth.

I haue great delite in the waye of thy testimonies, as in all maner of rychesse.

I wyll exercyse my selfe in thy commaundementes, and haue respecte vnto thy fotepathes.

My delyte shalbe in thy statutes, I wyll not forget thy wordes.

Glorye be to the father, and to ỹ sonne, and to the holy goost.

As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

¶ The. C. xlvi. Psalme. *Laudate dominum.*

PRayse the Lorde, for it is a good thynge, to synge prayses vnto our God, yee a ioyfull and pleasaunte thynge it is to be thankefull.

The Lorde shall buyld vp Jerusalem, and gather togyther the outcastes of Israell.

He that healeth the cõtrite in harte, and byndeth vp theyr woundes.

He that telleth the nombre of the starres, and calleth them all by theyr names.

Greate is our Lorde, and great is his power, yee his wysdome is infinite.

The Lorde setteth vp the meke, and bryngeth the vngodly downe to the grounde.

O synge vnto the Lorde wyth thankes geuynge, synge prayses vpon the harpe vnto our God.

Which couereth the heauẽ wyth cloudes and prepareth rayne for the earth, whych maketh the hey and grasse to growe vpon the mountaynes to the seruyce of men.

Which gyueth foder vnto the cattell, and fedeth the yonge rauens that call vpon hym.

He hath no pleasure in the strength of a horse, nether delyteth he in any mans legges.

But the Lordes delyte is in them that feare hym and put theyr trust in his mercy.

Glorye be to the father, & to the sonne, and to the holy goost.

As it was in the begynnynge, and as it is nowe, and

and euer shalbe. So be it.

¶ The antheme.

¶ The Lorde is mercyfull yee so mercyfull that ỹ earth is full of his mercy, by the whyche he hathe sente his sonne borne of a womã, and made bonde vnto the law to redeme them that were vnder the lawe.

¶ The versycle.

¶ O Lorde heare my prayer.

¶ The answere.

¶ And let my crye come to the.

¶ The prayer.

O Lorde whych by the annunciation of thy angell hast gyuen vs knowlege of the incarnacion of thy sonne Christ (we beseech the) poure thy grace into oure hertes, ỹ we trustynge in hym throughe his passion and death maye be broughte to the glorye of the last resurrection. By thesame our lorde Jesu Christ, which lyueth and reygneth one god wyth the father and the holy goost worlde wythout ende. So be it.

¶ A memory of the passion of Christ

ABoute thre houres after the sonne ganne sprynge,
All the Jewes cryed, Jesus to crucifye,
And in shorne they him clothed w̄ purple clothing
And in stede of a crowne, on his head they dyd tye.
A crowne of thorne that prycked cruelly,
And had hym forth to a place where he dyed,
And w̄ a howghe crosse on his sholders they layed.

The thyrde houre.

¶ The verſycle.

℣ We worſhyp ỹ Chriſt with prayſe & benedictiõ.

¶ The anſwere.

℟ For thou redemeſt the worlde by thy holy paſſiõ.

¶ The prayer.

O Lorde Jeſu Chriſt the ſonne of the lyuynge God, whych from the bolome of the father from heauens dydeſt deſcende to the earth, and on the woode of the croſſe dydeſt ſuffre fyue woundes, and ſhed thy precious bloude for the remiſſion of our ſynnes, we mekely beſeche the that in the daye of iudgement we maye be on the ryght hande, & heare thy ſwete ſentence: Come ye bleſſed of my father, enioye ye the kyngdome prepared for you from the begynnynge of the worlde. In the which kyngdom thou lyueſt & reygneſt God wyth the father for euer. So be it.

℣ The glorious paſſion of our Lorde Jeſu Chriſt delyuer vs from ſorowfull heuynelle, and bryng vs to the ioye of paradyſe. So be it.

¶ A memory of our Lady.

HOly mother of God whych hym halte conceyued,
That of all the worlde coulde not worthely be receyued,
Thy ſonne beſeche thou with humble interceſſion,
Vs for to purge of oure tranſgreſſion,
That by thy ſonne redemed, we maye to the place aſcende,
Where thou dwelleſt w hym world without ende.

The

The thyrde houre.

℣ The verſycle.

℣ Holy mother of God, make thy peticion.

℟ The anſwere.

℟ That we maye obtayne Chriſtes promyſſion.

℣ The prayer.

O God whyche woldeſt thy ſonne to be incarnate of the wombe of the bleſſed vyrgyn Mary, graunt to thy meke peticioners, that we whych beleue her verely to be the mother of God by her prayers before the, we maye be helped. By the ſame our Lorde Chriſt. So be it.

℣ The gloryous paſſion of the vyrgyns ſonne, Bryng vs to the blyſſe of the fathers kyngdom. So be it.

O God bende thyſelfe into my helpe.
Lorde haſt the to helpe me.
Glory be to ỹ father, and to the ſonne and to the holy gooſt.
As it was in the begynnynge, and as it is nowe, and euer ſhalbe. So be it.

℣ Prayſe ye the Lorde.

℟ The hymne.

COme holy gooſt, O creatoure eternall,
In our myndes to make vyſytacion,
And fulfyll thou wyth grace ſupernall,
Our hartes that be of thy creacion.
Remembre Lorde authour of ſaluacion,
That ſomtyme of a vyrgyne pure,
Wythout helpe of mans operacion.
Thou tokeſt vpon the our frayle nature.

And

And as thou of thy clementie and mere mercye,
specyall.
Aboue her desertes hast chosen amonge all other,
And toke her to such fauour and grace supernall,
That thou woldest be her sonne, and she to be thy
mother.
So we beseche the Christ moost tender,
Graunt that thy seruauntes, w a deuout moode,
Maye oftymes swetely remember,
The effusion of thy precyous bloude.
O vyrgyn Mary moost gracious,
O mother of God incomperable,
To thy sonne praye for vs,
That he after death be fauourable.
Glory to the Lorde of myghtes moost.
That of a vyrgyn was bore,
Glory to the father and to the holy goost,
To them be prayse for euermore. So be it.

℣ The antheme.

℣ Talke and se howe frendely. &c.

℣ The. xxxiii. psalme. *Benedicam dominum.*

I wyll alwaye gyue thankes vnto ỹ Lorde
his prayse shall euer be in my mouth.
My soule make her boost in the Lorde, the
poore oppressed shall heare therof, and be glad.
O prayse the Lorde with me, and let vs magnifye
hys name togyther.
I sought the Lorde, and he hearde me, yee he dely
uered me out of all my troubles.
Drawe ye nere vnto hym, and be ye lyghtened, &

your

your faces shall not be ashamed.
This poore man cryed vnto the Lorde, and he herde hym, yee and delyuered hym oute of all hys troubles.
The angel of the Lorde pytcheth his tent rounde aboute them that feare hym, and delyuereth them
O tast and se how frendly the Lorde is, blessed is the man that trusteth in hym.
O feare the Lorde ye that be his sayntes, for they that feare hym, lacke nothynge.
The ryche shall wante & suffre hunger, but they whiche seke the Lorde, shall wante no maner of thynge that is good.
Come hyther (O ye chyldren) herken vnto me, I wyll teache you the feare of the Lorde.
Who so lysteth to lyue and wolde fayne se good dayes.
Let hym refrayne his tonge from euell, and hys lyppes that they speake no gyle.
Let hym eschewe euyll and do good, let hym seke peace and ensue it.
For the eyes of the Lorde are ouer the ryghteous and his eares are open to theyr prayers.
But the face of the lorde beholdeth them that do euel, to destroye the remembraunce of them out of the earth.
When the ryghteous crye, the lorde heareth thē, and delyuereth them out of al theyr troubles.
The Lorde is nye vnto them that are contryte in herte, & wyll helpe such as be of an humble spirite.

Great are the troubles of the ryghteous, but the Lorde wyll delyuer them out of all.

He kepeth all theyr bones, so that not one of them is broken.

But mysfortune shall slee the vngodly, and they that hate the ryghteous shalbe gylty.

The Lorde wyll delyuer the soules of his seruauntes, and all they that put theyr truste, in hym shall not offende.

Glory be to the father and to the sonne, and to the holy goost.

As it was in the begynnynge, and as it is nowe, and euer shalbe. Sa be it.

The. C. xviii. Psalme. *Retribue seruo tuo.*



Do well vnto thy seruaunte, that I may lyue, and kepe thy wordes.

Open thou myne eyes, and so shall I spye out wonderous thynges in thy lawe.

I am a straunger vpon earth, O hyde not thy cōmaundementes fro me.

My soule breaketh out, for the very feruēt desyre that I haue alwaye vnto thy iudgementes.

Thou rebukest the proude, cursed are they that departe from thy commaundementes.

O tourne fro me shame and rebuke, for I kepe thy testimonies.

Princes also sate and spake agaynst me, but thy seruaunt was occupyed in thy statutes.

For in thy testimonies is my delyte, and they are my councellers,

Glory

Glorye be to the father, and to the sonne, and to the holy goost.
As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

The.C.xvi. Psalme.

Laudate Dominum omnes.

O Prayse the Lorde all ye Gentyles, laude hym all ye people.
For his mercyfull kyndnes is euermore and more towarde vs, and ỹ truth of the Lorde endureth for euer.
Glory be to the father, and to the sõne, and to the holy goost.
As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

℣ The antheme.

℣ Taste and se howe frendely the Lorde is, blessed, is the man that trusteth to hym, for our fathers (lorde) hoped in the, they trusteth in the, and thou dydest delyuer thẽ, they called vpon the and were holpen, they put theyr trust in the, and were not confounded.

℣ The versycle.

℣ O Lorde heare my prayer.

℣ The answere.

℣ And let my crye come vnto the.

℣ The prayer.

LOrde whyche by the annunciacion of thy aungell hast gyuen vs knowlege of the incarnacyon of thy sonne Jesus Chryste

poure thy grace into our hertes, that we truſtyng in hym, throughe hys paſſyon and death maye be brought to the glorye of the laſt reſurrection. By theſame our Lorde Jeſus Chriſt whiche lyueth & reygneth one God, wyth the father and the holy gooſt worlde without ende. So be it

¶ A memory of the paſſion of Chriſt.

THe syxt houre ſpryngynge before ỹ wyddaye, Jeſus handes and fete, to the croſſe they nayled, With the ſhamefulleſt deathe that they contryue maye, They hõge hym betwene two theues, that the bloude downe trayled, And than for payne great thurſt hym aſſayled His thurſt for to quenche, they profered hym gall, Thys lambe ſo illuded bought our ſynnes all.

¶ The verſycle.

¶ We worſhyppe the Chriſt wyth prayſe and benedyction.

¶ The anſwere.

¶ For thou redemeſt the worlde by thy holy paſſiõ

¶ The prayer.

LOrde Jeſu Chriſt the ſonne of the lyuynge god which for our redempcion in ỹ syxt houre dydeſt aſcende the patyble of the croſſe, and ſhedeſt thy bloode thorow thy fyue woundes for ỹ remyſſion of our ſynnes, we mekely beſeche ỹ that after our death through the meryte of that ſame paſſion we maye entre the gate of paradyſe whych lyueſt and reygneſt God wyth God the father in the vnyte of the holy ghoſt, worlde wythout ende. So be it.

¶ The glorious passion of our Lorde Jesu Christ, delyuer vs from sorowfull heuynesse, and bryng vs to the ioyes of paradyse. So be it.

¶ A memory of our lady:

O Blessed Mary, and holy vyrgyn,
Which dydest conceyue of the holy goost,
The gouernoure of the tryple engyn,
The sonne of god of myghtes moost,
Remember vs of charite, whych of God haste contemplacion,
To praye for vs to the deyte,
To tourne from vs hys indygnacion.

¶ The verycle.

¶ Holy mother of God make thy peticion.

¶ The answere.

¶ That we maye obtayne Christes promyssion.

¶ The prayer.

O Our fragylyte mercyfull God, graunte thy helpe that we whych of thy holy mother of God and virgyn Mary do make re mẽbraunce by the helpe of her intercessyon we may ryse frome ours iniquites thorow Christ oure Lorde. So be it.

¶ The glorious passion of the vyrgyns sonne, Bryng vs to the blysse of the heauenly kyngdom.

O God bende thyselfe into my helpe.
Lorde haste the to helpe me.
Glory be to the father, and to ỹ sonne, and to the holy goost.
As it was in the begynnynge, and as

It is nowe, and euer shalbe. So be it.

Prayse ye the Lorde.

¶ The hymne.

COme holy goost, O creatour eternall,
In our mynde to make visitation,
And fulfyll thou wyth grace supernall,
Oure hertes that be of thy creacion.
Remember Lorde authoure of saluacion,
That sometyme of a vyrgyn pure,
Without helpe of mannes operacion,
Thou tokest vpon the our frayle nature.
And as thou of thy clemẽcy & mere mercy specyal
Aboue her desertes hast chosen amonge all other,
And toke her to such fauoure, and grace supernal,
That thou woldest be her sonne, and she to be thy mother.
So we beseech the Christ moost tender,
Graunt that thy seruauntes, w̃ a deuout moode,
Maye oftymes swetely remember,
The effusion of thy precyous bloude.
O vyrgyne Mary moost gracyous,
O mother of God incomperable,
To thy sonne praye for vs.
That he after death be fauorable.
Glory be to the Lorde of myghtes moost,
That of a vyrgyn was borne,
Glory to the father and to the holy goost,
To them be prayse for euermore. So be it.

¶ The antheme.

¶ The Lorde is. &c.

The

The.lxvi.psalme. *Deus misereat.*

GOd be mercyfull vnto vs, blesse vs and shewe the lyght of hys countenaunce vpon vs and haue mercy vpon vs.
That we maye knowe thy waye vpon the earthe thy sauynge helth amonge all Heathen.
Let the people prayse the (O God) yet let all people prayse the.
O let the people reioyce & be glad, that thou iudgest the folke ryghteously, and gouernest the nacions aboue the earth.
Let the people prayse the (O Lorde) let all people prayse the, ỹ earth hath brought forth her fruyte.
God (euen our owne God) gyue vs hys blessynge, God blesse vs, and let all the endes of the worlde feare hym.
Glory be to the father, and to the sõne, and to the holy goost.
As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

The.cxviij.psalme. *Adhesit pauimẽto.*

MY soule cleueth to the dust, o quychẽ thou me accordynge to thy worde.
I knowleged my wayes, and thou heardest me, O teache me then thy statutes.
Make me to vnderstande the waye of thy commauudementes, and so shall I talke of thy wonderous workes.
My soule sõbreth for very werynesse, O set me vp

accordynge

accordynge to thy worde.

Take fro me the waye of iniquite and graunt me mercy accordynge to thy lawe.

I haue chosen the waye of truth, thy Judgementes haue I not forgotten.

I stacke vnto thy testimonyes, o Lorde confounde me not.

I haue ronne the waye of thy commaundemētes when thou hast comforted my harte.

Glory be to the father and to the sonne, and to the holy goost.

As it was in the begynnynge, & as it is now, and euer shall be. So be it.

The .C. xliiii. Psalme.

Exaltabo tē deus.

I wyll magnify the (o my Lorde and kyng) I wyl prayse thy name for euer and euer.

Euery daye wyll I geue thankes vnto the, and prayse thy name for euer and euer.

Greate is the Lorde and merueylous worthy to be praysed, ther is no ende of his greatnesse.

One generacion shall prayse thy workes vnto an other, and they shall declare thy power.

They shalbe talkynge of thy worshipp, & thy glory, and shall shew forth thy wonderous workes.

So that mē shall speake of the myght of thy merueylous actes and tell of thy greatnesse.

The memoryall of thy abundaunte kyndenesse, shalbe shewed and men shall synge of thy ryghteousnesse.

The

The Lorde is pacient and mercyfull, longe suffe-
rynge and of great goodnesse.
The Lorde is louynge to euery man, and his mer
cy is ouer all his worckes.
All thy worckes prayse the (o Lorde) and thy sayn
tes gyue thanke vnto the.
To shewe the glory of thy kyngdome and talke of
thy power.
That thy power, thy glory, & myghtynesse of thy
kyngdome myght be knowen vnto men.
Thy kyngdome is an euerlastynge kyngdom, and
thy dominion endureth thorow out all ages.
The Lorde is faythfull in all his promyses, & ho-
ly in all his worckes.
The Lorde vpholdeth all such as shulde fall, and
lyfteth vp all them that be downe.
The eyes of all wayte vpon the, and thou gyuest
them theyr meate in due season.
Thou openest thy hande and fyllest al thynges li
uynge with plenteousnesse.
The Lorde is ryghteous in all his wayes and ho
ly in all his worckes.
The Lorde is nye vnto all thē that cal vpon him,
ye all such that call vpon hym faythfully.
He wyll fulfyl the desyre of thē that feare hym, he
wyll heare theyr crye and wyll helpe them.
The Lorde preserueth all thē that loue hym, and
wyll scatter abrode all the vngodly
My mouth shal speake the prayse of the Lorde, let
all flesche gyue thākes vnto his holy name for euer

and euer.

O loꝛye be to the father, and to ꝯ ſonne, and to the holy gooſt.

As it was in the begynnynge, and as it is nowe, and euer ſhalbe. So be it.

¶ The antheme.

¶ The Loꝛde is nye vnto all them that call vpō hym, yee all ſuche that call vpon hym faythfully, wherfoꝛe to ꝯ (O Loꝛde) faythfully wyll I pꝛaye.

¶ The verſycle.

¶ O Loꝛde heare my pꝛayer.

¶ The anſwere.

¶ And let my cꝛye come vnto the.

¶ The pꝛayer.

LOꝛde whyche by the annunciacion of thy aungell haſt gyuen vs knowlege of the incarnacyon of t ꝯ ſonne Jeſus Chꝛyſte poure thy grace into oure hartes, ꝯ we truſtynge in hym thꝛough hys paſſyon and death maye be bꝛought to the gloꝛy of the laſt reſurrection. By theſame our Loꝛde Jeſus Chꝛiſt, which lyueth & reygneth, one God, with the father, and the holy gooſt woꝛlde wythout ende. So be it.

¶ A memoꝛy of the paſſion of Chꝛiſt.

OUr mercyfull Loꝛde Jeſus Gods ſonne,
Callynge vnto his father almyghty,
Yelded vp his ſoule, and full vpon noone,
The ſpꝛete departed frō that bleſſed body,
The ſonne wared darke, ꝯ earth quoke wonderlly,
Great meruey lous thynges to beholde and heare.

And

And yet a knyght perced his herte with a spere.

℣ The versycle.

℣ We worshyp ỳ Christ with prayse & benedictiō.

℟ The answere.

℟ For thou redemest the world by thy holy passiō.

℣ The prayer.

ALl thy passions and thy afflictions moost mercyfull Lorde Jesu Christ helpe vs and defende vs from all trouble, and anguysshe from al sorowe and heuynes, from al perylles and wretchednesse, from all synne and harte vnclennesse, frō al sclaunder and infamy, from euyll dyseases of soule and body, from sodeyne death, from all persecuciō of our enemyes vysyble and inuysible, for we well knowe that by thy passion we shalbe saued. Therfore with a confydence of the large and inmesurable pytie, we beseche the moost mercyfull sauyour for thy moost benygne and holyest passyons that thou wylte protecte vs by thy gracious helpe, and kepe vs from all euyll, and gyue vs grace that as we thus do remembre thy passion and death in the whyche thou dydest slee our synne in thy bodye, so we maye also mortifye our synnes in our bodyes, and on oure backes take thy crosse and folow the, whych lyuest and reygnest worlde without ende. So be it.

℣ The glorious passion of our Lorde Jesu Christ delyuer vs from sorowfull heuynesse, and bryngе vs to the ioye of paradyse. So be it.

℣ A memory of our Lady.

O Mother of God mooſt gracyous,
To whom Chriſt Jhon dyd commende,
Sayenge: *mulier ecce filius tuus.*
Thy ſoꝛowes that he wolde amende,
Then ſhoꝛtely after he layde,
To Jhon beholde thy mother,
Thus in hym the truſt was layde,
To comfoꝛte the aboue all other,
Wyth lyke pytye comfoꝛte vs,
In thys vale of myſery,
And pꝛaye to thy ſonne Jeſus,
To bꝛynge vs to eternall gloꝛye.

¶ The verſycle.

℣. Holy mother of God make thy peticion.

¶ The anſwere.

℟. That we maye obtayne Chriſtes pꝛomyſſion.

¶ The pꝛayer.

O Loꝛde Jeſu Chriſte whiche beynge amonge men were founde as man hauynge the expe-ryence of all oure myſeryes, only that thou lackeſt ſynne, foꝛ that exceadynge charyte whych ſo farre ouercommed the, take pyty on vs, & graſit vs by the interceſſiō of thy gloꝛyous mother (whō ſo interely thou dydeſt loue) to be voyde of all the myſery of ſynne and al other woꝛldely aduerſytes wyth the pacyently to ſuffre, whyche lyueſt and reygneſt God woꝛlde without ende. So be it.

¶ The gloꝛyous paſſion of a bꝛygyns ſonne,
Bꝛynge vs to the blyſſeof the heauenly kyngdom.
So be it.

What

¶ What is ment by thys worde (Euensonge.

¶ Lyke as the seruyce that we be dayly accustomed to say in the mornynge is called (Euēsonge) Euen so is the seruyce vsed to be sayde of longe towarde euenynge called (Euensonge.)



God bende thyselfe into my helpe.

Lorde haste the to helpe me.

Glory be to the father, and to ỹ sonne, and to the holy goost.

As it was in the begynnynge, and as it is now, and euer shalbe. So be it.

¶ The antheme.

¶ O howe much ought. &c.

The. C. xi. Psalme.

Beatus uir qui timet Dominum.



Blessed is the man that feareth the Lorde, and hathe great delyte in hys commaundmentes.

His sede shalbe myghty vpon the earth, the generacion of the faythfull shalbe blessed.

Rychesse and plenteousnesse shalbe in hys house, and his ryghteousnesse endureth for euer.

Vnto the godly there aryseth vp lyght in ỹ darknesse, he is mercyful, louynge, and ryghteous.

Well is he that is mercyfull and lendeth gladly, and pondreth his wordes with discrecion.

For he shall neuer be moued, the ryghteous shal be had in an euerlastynge remembraunce.

He wyll not be afrayde for any euel tydynges, his harte standeth fast and beleueth in the Lorde.

His harte is stablyshed, he wyll not shrynke vntyl he se his desyre vpon his enemyes.

He hath delte abrode and gyuen to the poore, hys ryghteousnes remayneth for euer, hys horne shall be exalted with honoure.

The vngodly shall se it and it shall greue hym, he shall gnashe with his teth and consume away, the desyre of the vngodly shall perysshe.

Glorye be to the father, and to the sonne, and to the holy goost.

As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

The. C. xii. Psalme.

Laudate pueri dominum.

PRayse ỹ Lorde (O ye seruauntes) o prayse the name of the Lorde.

Blessed be the name of the Lorde frō this tyme forth and for euermore.

The Lordes name is worthy to be praysed, from the rysynge vp of the sonne vnto ỹ goynge downe of the same.

The Lorde is hye aboue all heathen, and his glory aboue the heauens.

Who is lyke vnto the Lorde our God that hathe his dwellynge so hye which humbleth hymselfe to beholde that is in heauen and earth.

Whiche taketh vp the symple out of the dust, and lyfteth the poore out of the myre.

That he maye set hym amonge the prynces, euen amonge the prynces of the people.

Whiche maketh the baren woman to kepe house, and to be a ioyfull mother of chyldren.

Glory

Glory be to the father, and to the sone, and to the holy goost.

As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

The. C. xiij. Psalme.

In exitu Israel de Aegypto.

When Israel came forth of Egypte and the house of Jacob from amonge the straūge people.

Iuda was made hys sanctuary Israel his domynyon.

The see sawe that and fled, Jordan tourned back.

The mountaynes skypped lyke rammes, and the lytell hylles lyke yonge shepe.

What ayled the (O thou see) that thou fleddeste, and thou Jordan tournedest backe.

Ye mountaynes that ye skypped lyke rammes, & ye lytell hylles lyke yonge shepe.

The earth trembled at the presence of the Lorde, at the presence of the God of Jacob.

Which tourned the harde rockes into a stondyng water, and the flynt stone into springyng welles.

Not vnto vs (o Lorde) not vnto vs, but vnto thy name gyue the prayse, for thy louynge mercy and faythfulnesse.

Wherfore shall the Heathen saye where is nowe theyr God.

As for our God he is in heauen, he dothe what so euer it pleased hym.

Theyr ymages are but syluer & golde euē ye worke of

of mennes handes.
They haue mouthes and speake not, eyes haue they, but they se not.
They haue eares and heare not, noses haue they but they smell not.
They haue handes and handel not, fete haue they but they cā not go, nether can they speake in theyr throte.
They that made them let them be lyke vnto thē, and lyke all such that put theyr trust in them.
But let the house of Israel put theyr trust in the Lorde, for he is theyr socoure and defence.
Let the house of Aaron put theyr trust in the Lorde, for he is theyr socoure and defence.
They that feare the Lorde: let thē put theyr trust in the Lorde for he is theyr socoure and defence.
The Lorde is myndefull of vs, and blesseth vs he blesseth the house of Israel, he blesseth the house of Aaron.
Yee he blesseth all them that feare the Lorde, bothe small and great.
The Lorde encrease you more, you and youre chyldren.
For ye are the blessed of the Lorde whyche made heauen and earth.
All the whole heauens are the Lordes, but the earth hath he geuen to the chyldren of men.
The dead prayse not the (O Lorde) nether all thē that go downe into sylence.
But we that are alyue wyll prayse the Lorde frō

thys

thys tyme forth for euermore
Glorye be to the father, & to the sonne, and to the holy goost.
As it was in the begynnyng, and as it is nowe, and euer shalbe. So be it.

The.C.xxxiiiij.Psalme.

Laudate nomen domini.

O Prayse the name of the Lorde, prayse it (o ye seruauntes of the Lorde.)
ye that stande in the house of the Lorde in the courtes of the house of our God.
O prayse the Lorde, for the Lorde is gracyous, o synge prayses vnto hys name for it is louely.
For why the Lorde hath chosen Jacob vnto hym selfe, and Israell for his owne possession.
For I know that ỹ Lorde is great, and that our Lorde is aboue all goddes.
What soeuer the Lorde pleaseth, so doth he in heauen and in earth, in the see, and in al depe places.
He bryngeth forth the cloudes from the endes of the worlde, he tourneth the lyghtenynges vnto rayne.
Bryngynge the wyndes out of theyr treasures, which smote the fyrste borne of Egipte both of mã and beast.
He hath sent tokens and wonders into the myddest of the (o thou lande of Egypte) vpon Pharao and all his seruauntes.
Which smote dyuerse nacions and slewe myghty kynges, Sion ỹ kyng of Amorytes, Og the kynge

of Basan, and all the kyngdomes of Canaan.

And gaue theyr landes for an herytage, vnto Israell his people.

Thy name (o lorde) endureth for euer so doth thy memoryall (o Lorde) from one generacion to another,

For the Lorde wylauenge his people, and be gracyous to hys seruauntes.

As for the ymages of the heathē they are but syluer and golde, the worke of mens handes.

They haue mouthes & speake not, eyes haue they but they se not.

They haue eares and yet they heare not, nether is there ony breth in theyr mouthes.

They that make them let them be lyke vnto them and all they that put theyr trust in them.

Prayse the Lorde ye house of Israell, prayse the Lorde ye house of Aaron.

Prayse the Lorde ye house of Leui, ye that feare the Lorde prayse the Lorde.

Praysed be the Lorde of Syon which dwelleth at Jerusalem.

Glory be to the father, and to the sonne, and to the holy goost.

As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

The.cxxxv.Psalme. *Confitemini domino.*

O Geue ye thankes vnto the Lorde for he is gracious, for his mercy endureth for euer.

O geue ye thankes vnto the God of all goddes

goddes, for his mercy endureth for euer.
O thanke ye the Lorde of all Lordes, for his mercy endureth for euer.
Which onely dothe great wonders, for his mercy endureth for euer.
Which by his wysedome made the heauēs, for his mercy endureth for euer.
Which layde out the earth aboue the waters for his mercy endureth for euer.
Which hath made the great lyghtes for his mercy endureth for euer.
The sonne to rule the daye, for hys mercye endureth for euer.
The mone and the starres to gouerne the nyght, for his mercy endureth for euer.
Which smote Egypte with theyr fyrst borne, for his mercy endureth for euer.
And brought out Israell from amonge them, for his mercy endureth for euer.
With a myghty hande & stretched out arme, for his mercy endureth for euer.
Which deuyded ỹ reed see in two partes, for hys mercy endureth for euer.
And made Israell to go thorow the myddes of it, for his mercy endureth for euer.
But as for Pharao and his, he ouerthrew thē in the reed see, for his mercy endureth for euer.
Which led his people thorow the wyldernesse for his mercy endureth for euer.
Which smote great kynges, for his mercye endureth for euer.

Vee and slew myghty kynges, for his mercy endureth for euer.
Sion kynge of the Amorites, for his mercy endureth for euer.
And Og the kynge of Basan, for his mercy endureth for euer.
And gaue awaye theyr lande for an heritage, for his mercy endureth for euer:
Euen for an heritage vnto Israell his seruaunt, for his mercy endureth for euer.
Which remembred vs when we were in trouble, for hys mercy endureth for euer.
And hath redemed vs from our enemyes, for hys mercy endureth for euer.
Which geueth foode vnto all flesshe, for his mercy endureth for euer.
O geue ye thankes vnto the God of heauen, for hys mercy endureth for euer.
O thanke the Lorde of all Lordes, for his mercye endureth for euer.
Glory be to the father and to. &c.
As it was in the begynnynge. &c.

The antheme.

DHowe muche ought we to geue thankes to God, which hath not spared his owne sonne, but gaue hym for vs all, and he borne of an immaculate virgyn was made man & redemed vs frō our vayne conuersaciō whych we receaued by ỹ tradiciō of theyr fathers, not w̄ corruptyble syl-

uer

uer and golde, but wyth the precyous blonde of Chryst as of a lambe vndefyled and wythout spot, to hym therfore be continuall prayse, whose mercy endureth for euer.

¶ Matthew. i. Chapter.

THe Angell of the lorde appeared vnto Joseph in a dreame, sayenge: Joseph ỹ sonne of Dauid feare not to take vnto the Marye thy wyfe, for that which is conceaued in hyr is of the holy goost, she shall bryngе forth a sonne, and thou shalte call hys name Jesus, for he shall saue hys people from theyr synnes.

¶ Thankes be to God.

¶ The hymne.

LEt vs prayse the Lorde omnipotent,
Which on hys people is so tender,
Magnifye hym wyth harte diligent,
For due thankes we can not render.
From the heauens he descended,
In the wombe of a virgyne pure,
He shed his blonde our fautes to amende,
And of our sycke soules dyd the cure.
To thy chylde o mother make thy peticion,
Our infirmite hauynge in remembraunce,
That he by grace maye amende our condicion,
And thou by prayer to make intretaunce.
Now Christ which hast payde the pryce,
Of our synne and preuaricacion,
Se vs not dampned in ony wyse,
Whych thou hast bought by thy passion.

O vyrgyne Mary moost gracyous,
O mother of Chryst incomperable,
To thy swete sonne praye for vs,
That he in deathes houre be fauorable.
O lory be to the sonne of myghtes moost,
That of a vyrgyn chast was bore,
Glory to the father and to the holy goost,
To them be praysynge for euermore. So be it.

℣ The versycle.

℣ Grace in thy vysage encreaseth euermore.

℟ The answere.

℟ Thou hast ben blessed of God therfore.

℣ The antheme.

℣ O Lorde moost. &c.

℟ The songe of the blessed Mary.

Magnificat anima.

MY soule magnifyeth the Lorde.
And my spyrete hath reioyced in God my sauioure.
For he hath loked on the lowe degre of his hande mayden, beholde now from hens forth, shall all generacions call me blessed.
For he that is myghtye hath done to me greate thynges, and blessed is hys name.
And his mercy is alwayes on thē that feare hym throughout all generacions.
He hath shewed strength wyth his arme he hathe scatered them that are proude in the ymaginaciō of theyr hartes.
He that put downe the myghty from theyr seates and

and hath exalted them of lowe degre.
He hath fylled the hongry wyth good thynges, & hath sent awaye the rych empty.
He hath remembred mercy: and hath holpē his seruaunt Israell.
Euen as he promysed to our fathers Abraham, & to his sede for euer.
Glorye be to ỹ father, and to the sonne and to the holy goost.
As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

¶ The antheme.

O Lorde moost mercyfull God whyche of thy mere mercy hast chosen the blessed vyrgyne Mary to by the mother of thy sonne Jesus Christe, whom thou so enkyndlest wyth thy loue & replenyshedest hyr wyth grace that not onlye hyr mouth but also hyr soule dyd magnifye the o lorde & set forth thy prayses. Graunt vs Lorde to haue a feruent loue towardes the that fayned deuocion set aside we maye also wyth our soules magnifye the, and geue continuall thankes for the redempci on that we haue by Jesus Christ.

¶ The verlycle.

¶ Lorde God heare my prayer.

¶ The answere.

¶ And let my crye come to the.

¶ The prayer.

Lorde

O Lorde whych by the annunciation of thy angell hast gyuen vs knowlege of the incarnacion of thy sonne Christ poure thy grace into oure hertes, ỹ we trustynge in him throughe his passion and death maye be broughte to the glorye of the last resurrection. By thesame our lorde Jesus Christ, whiche lyueth and reygneth one God with the father and the holy goost worlde wythout ende. So be it.

℣ Themem ory of the holy goost.

℟ The antheme.

℣ Come holy spirite of God, inspire thou the hertes of them that beleue in the, and kyndle in them the fyre of thy holy loue.

℟ The versycle.

℣ Sende forth thy spirite, and they shalbe made newe. ℟ The answere.

℟ For so remuest thou the soule of man.

¶ The prayer.

O God which hast instructed the hertes of the faythfull, by the inspiracion of ỹ holy goost, graunt that we in thesame spirite maye sauoure the truth, and euermore reioyce in his holy consolacion. By Christ our Lorde. So be it.

℣ A memory of the mooste holy Trinite.

℟ The antheme.

℣ Delyuer vs, saue vs, iustifye vs, O blessed Trinite. ℟ The versycle.

℟ Blesse we the father, and the sonne, wyth the holy goost. ℟ The answere.

¶ Prayse we hym and exalte we hym euermore.

¶ The prayer.

ALmyghty and euerlastynge God whyche hast graūted to vs thy seruaūtes through confession of true fayth, for to acknowlege the glory of the eternal Trinite, and to honoure the, one God in thy almyghty maiesty, we beseech the that through our stedfastnesse in ỹ same fayth we maye be alwayes defended from al aduersitie, whiche lyuest and reygnest one God, worlde wythout ende. So be it.

¶ A memory of our Lady.

¶ The antheme.

¶ O glorious mother of god, o perpetual vyrgyn Mary, whych dydest beare the lorde of al lordes, & alone of all other dydest gyue sucke vnto the kyng of angels, we beseche the of thy pytie to haue vs in remembraunce, and to make intercession for vs vnto Christe, ỹ we beynge supported by his helpe maye come vnto the kyngdome of heauen.

¶ The versycle.

O holy mother of God perpetuall vyrgyn Mary.

¶ The answere.

Praye for vs vnto the Lorde Jesus Christe.

¶ The prayer.

GRaunt we beseche the O Lorde God that thy seruauntes maye enioye contynuall helthe of body and soule, and through the gracious intercession of blessed Mary perpetuall virgyn that we maye be delyuered from thys pre-

sent heuynes, and to haue the fruycion of the eter-
nall gladnesse. By Christ our Lorde. So be it.

℣. A memory of all sayntes.

℟. The antheme.

All ye blessed sayntes, and electe seruauntes of god
haue vs in remẽbraunce before God that through
the helpe of your prayers it may please hym vs to
associate wyth you.

℣. The versycle.

℣ Reioyce in the Lorde you that be iustifyed.

℟. The answere.

℟ And be you all glad that in herte be rectifyed.

℣. The prayer.

WE beseche the good lorde that thou beynge
pleased with the prayer of all thyne holy
sayntes, wylte both graunt vs pardon of
our defautes, and geue vs also perpetuall remedy
for them. By Christ our Lorde. So be it.

℣. A memory of the passion
of Christe.

THe dead corps of Christ that blessed man,
From the crosse was louled and takẽ awaye,
At euensonge tyme, but alas where was thẽ
Hys crowne of glory and hys great strẽgth ẏ day,
Full priuely within the godhed it laye,
Yet wolde he his cruell death suffre thus,
The true medicyne of lyfe to bryng to vs,

℣. The versycle.

℣ We worshyp ẏ Christ with prayse & benedictiõ.

℟. The answere.

The

¶ For thou redemest the world by thy holy passiō.

¶ The prayer.

LOrde God from God, and lyght from lyghte. which accordynge to the commaundement of the father dyddest, vouchsafe to redeme mankynde wyth thyne owne bloude in the patible of ỹ crosse, we mekely besech the by the vertue & power of so glorious a passion that thou wylt not do vnto vs accordyng to our synnes, but after thy mercy saue vs thy vnworthy seruaūtes, thou also ryse vp to our helpe, and be to vs the towre of strēgthe and the inexpugnable bukler of ryghteousnesse, agayne the face of both corporal and spirituall enemye. And also mercyfully delyuer vs frō all synne and payne of thesame, and from all aduersite of body and soule mercyfully defende vs, which lyuest and reygnest one God worlde without ende.

So be it.

¶ The glorious passion of our Lorde Jesu Christ delyuer vs from sorowfull heuynesse, and bryngs vs to the ioye of paradyse. So be it.

¶ A memory of our Lady.

HOly Mary praye to thy sonne,
The weke in spirite to encorage,
To socoure the myserable in theyr affliction
To cōfort the sorowfull theyr sorowes to alwage.
And to his people abundantly, Of his graces to geue, and his verite, to the clergye to preach incessantly.
And to women, the to followe with humilite.

¶ The verſycle.

Holy mother of God make thy peticion.

¶ The anſwere.

That we maye obtayne Chriſtes promyſſion.

¶ The prayer.

O Lorde God omnipotent extende thy mercye on vs, and graunt that we whych maketh a memoryal of thy ſonne and his mother may haue alwayes the mynde to follow them in thys preſent lyfe, & after to come to the lyfe euerlaſtyng by Chriſt our Lorde. So be it.

¶ The gloryous paſſion of a vyrgyns ſonne, Bryng vs to the blyſſe of the fathers kyngdom. So be it.

¶ what is ment by thys worde

(Complyne.)

¶ Thys worde complyn, is nomore to ſay but an accompliſhement or fulfyllynge. And for ſo muche as of all the ſeruyces that are dayly done in the churche, this is the laſt, therfore it is called complyne, as who ſhulde ſaye, that in the ſame, all the holye ſeruice of the daye is fullye complete and ended.

COnuerte vs (O God) our ſauyoure.
And turne thy wrath away frō vs.
O God bende thyſelfe in to my helpe.
Lorde haſt the to helpe me.
Glory be to the father, and to ỹ ſonne and to the holy gooſt.
As it was in the begynnynge, and as it is nowe, and euer ſhalbe. So be it.

¶ The antheme.

CO Lorde, &c.

The.iiij. Psalme.

Cum inuocarem exaudiuit.

HEare me when I call (O God) of my ryghteousnesse, thou that conforteſt me in my trouble.

Haue mercy vpon me, and herken to my prayer.

O ye sonnes of mē, how longe wyll ye blaspheme my honoure, why haue ye such pleasure in vanite and seke after lyes.

Knowe thys that the Lorde dealeth meruelously wyth his saynte, and when I call vpon the Lorde he heareth me.

Be angry, but synne not, common wyth youre owne hertes vpon your beddes, and remēbre your selues.

Offre the sacrifices of ryghteousnesse, & put your trust in the lorde. ther be many that say, who wyll do vs ony good?

Where as thou (O Lorde) hast shewed vs ȳ lyght of thy countynaunce.

Thou reioyseſt myne hert, though theyr increase be great both in corne and wyne.

Therfore wyl I laye me downe in peace and take my rest, for thou Lorde onely settest me in a sure dwellynge.

Glorye be to the father, & to the sonne, and to the holy goost.

As it was in the begynnyng, and as it is nowe, and euer shalbe. So be it.

The.xxx.Psalme.

In te domine speraui.

IN the(o Lorde)is my truste, let me neuer be put to confusiō, but delyuer me in thy ryghteousnesse.

Bowe downe thyne eare to me, make hast to delyuer me, be thou my stronge rocke and a house of defence, that thou maye saue me.

For thou arte my stronge holde and my castell, Oh be thou my guyde, & lede me for thy names sake Drawe my out of the nette that they haue layde preuely for me, for thou art my defence.

Into thy handes I commende my spirite, thou haste delyuered me(O Lorde) thou God of truth.

Glory be to the father, and to the sonne, and to the holy goost.

As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

The.C.xxxiij.Psalme.

Ecce nunc benedicite dominum.

BEholde, O prayse the Lorde all ye seruauntes of the Lorde, ye that by nyght stande in the house of the Lorde.

Lyfte vp youre handes in the nyghte vnto the sanctuary, and prayse the Lorde.

The lorde that made heauen and earth, blesse the out of Sion.

Glory be to the father, and to the sōne, and to the holy goost.

As it was in the begynnynge, and as it is nowe,

and

and euer shalbe. So be it.

The.C.xxxviii.psalme

Confitebor tibi domine.

I wyll geue thankes to the (O Lorde) with my whole herte, euen before the goddes wyll I synge prayses vnto the.

I wyl worshyppe towardes thy holy temple, and prayse thy name.

Because of thy louynge kyndnesse and truthe, for thou hast magnifyed thy worde, accordynge vnto thy great name.

Whan I call vpon the, heare thou me, and endew my soule with much strength.

All the kynges of the earth shall prayse ỹ (o lorde) when they heare the wordes of thy mouth.

Yee they shall synge in the wayes of the lorde that great is the glory of the Lorde.

For though the Lorde be hye, yet hath he respect vnto the lowly, as for ỹ proude he beholdeth hym a farre of.

Though I walke in the myddest of trouble, yet shall I not feare, for thou refreshest me, thou shalt stretche forth thyne hande vpon the furyousnesse of myne ennemyes, and thy ryght hande shall saue me.

The Lorde shall make good for me, yee thy mercy (O Lorde endureth for euer, despyse not then the worke of thyne owne handes.

Glorye be to the father, and to the sonne, and to the

the holy gooſt.
As it was in the begynnynge, and as it is nowe, and euer ſhalbe.

¶ The antheme

¶ Haue mercy on me Lord, and heare my prayer.

¶ The Chapter.

THe benignite and humanite of God our ſauyour hath appeared, not for the dedes of ryghteouſneſſe, which we wrought but after hys great mercy he ſaued vs, by the fountayne of the newe byrth and renuynge of the holy gooſt which he ſhed on vs abundauntly, thorowe Jeſus Chriſt our ſauyour.

¶ Thankes be to God.

¶ The hymne.

O Lorde of the worlde the ſauyour.
Which haſt thys daye ſaued vs
In thys nyght, be our protector,
And in all tymes be gracious.
Mercyfully helpe vs nowe,
And ſpare vs to the prayenge,
Our ſynnes awaye alſo do thou,
And our darkneſſe thou lyghten.
Thou of our ſenſe the remuer,
Wyth harty deſyre we do praye,
That wyth chaſt mynde and pure,
From our beddes ryſe we maye.
O byrgyn Mary mooſt gracyous,
O mother of Chriſt incomperable,
To thy ſonne praye for vs,

That

That he in the houre of death be fauourable.
Glory be to the Lorde of myghtes moost,
That of a virgyn chaft was bore,
Glory be to the father and to the holy goost,
To them be prayse for euermore. So be it.

℣ The verfycle.

℣ Kepe vs Lorde as the apple of the eye.

℟ The anfwere.

℟ Under the fhadowe of thy wynges defende vs.

℣ The fonge of Simeon.

Nunc dimittis ſeruum tuum domine.

LOrde nowe letteſt thou thy ſeruaunt depart in peace, accordyng to thy promyſſe.
For my eyes haue ſene thy fauynge helthe.
Whych thou haſt prepared before the face of all people.
A lyght to be ſhewed vnto the Gentyles, and to ỹ glory of thy people of Iſraell.
Glory be to the father, and to the ſonne, and to the holy gooſt.
As it was in the begynnynge, and as it is nowe, and euer ſhalbe. So be it. ℣ The antheme.

OLorde, ſaue vs wakynge, and kepe vs ſleepynge, that with Chriſt we maye wake, and quietly to reſt in peace.

℣ The verſycle.

℣ O Lorde heare my prayer.

℟ The anſwere.

℟ And gyue hearynge to my clamoure.

¶ The prayer.

LOrde whyche by the annunciacion of the aungell hast gyuen vs knowlege of the incarnacyon of thy sonne Jesus Chryste poure thy grace into oure hartes, ỹ we trustynge in hym through hys passyon and death maye be brought to the glory of the last resurrection. By thesame our Lorde Jesus Chryst, which lyueth & reygneth, one God, with the father, and the holy goost worlde wythout ende. So be it.

A memory of the passion of Chryst.

THe hope of our lyfe euer to endure,
Of Jesu the noble and blessed body,
At cõplyne tyme was brought to sepultur
Spyced and adorned, fragant and swetely,
Of scripture complete was then the mystery,
Therfore Jesu graunt me thy woundes tender,
And thy death busely styll to remember.

¶ The summe of the whole or fynall prayer.

O blessed Chryst these houres canonicall,
To the I offer with meke deuocion,
For as thou hast suffred those paynes all,
In thy greuous agony, by lyke season,
So by the remembraunce of thy passion,
Make me, accordynge to thy busynes,
Partener of thy crowne and glory endles,

¶ The versycle.

¶ We worshyppe the Chryste, wyth prayse and benediction.

The

¶ The answere.

¶ For thou redemest the worlde from all affliciō,

¶ The prayer.

O Lorde Jesu Christ, in whose power al thynges are put, and there is none that cā resyst thy wyll, which dydest vouchsafe to be borne to dye and to ryse by the mysterye of thy moost holy body, and by thy fyue woundes, and by the effusion of thy moost precyous bloude, haue mercy on vs, euen as thou knowest to be necessary for oure soules and bodyes, delyuer vs from the temptaciō of the deuell and from all thynges, with the which thou knowest vs to be troubled with, and kepe vs and strengthe vs in thy seruyce, vnto the ende, and geue vs true amendement and space of true penaunce, and of our synnes, also graunte vs remission, and make vs brethren and systerne, frendes and enemyes to loue together, and wyth all thy sayntes in thy kyngdome wythoute ende to haue ioye, Whyche lyuest and reygnest God, wyth God the father, and the holye goost, worlde withoute ende. So be it.

Let vs prayse the Lorde. And geue hym thankes wyth one accorde.

The glorious passyon of our Lorde Jesu Christe delyuer vs from sorowfull heuynes, and bringe vs to the ioyes of paradyse. So be it.

¶ A memory of our Lady.

The rodde of Jesse hath flowryshed,
Replenyshed with the holy gooste,
Which vpwarde to go vs hath monyshed,
In passynge the hylles to Zacharies coaste,

¶ The verlycle.

Holy mother of God make thy peticion.

¶ The answere.

That we maye obteyne Christes promission.

¶ The prayer.

WE beseche the Lorde Jesu Christ, that thy moste holy vyrgyn Mary thy mother may praye for vs vnto thy holy mercy, nowe & in the houre of deathe, whose soule in the houre of thy blessed passion the swearde of sorow perced thorowe, which yet in thy glorious resurrection excedynge gladnesse made ioyfull, whyche lyuest and raygnest for euer.

¶ The dolorous passion of the vyrgyns sonne,
Bryng vs to the blysse of the fathers kyngdome.
So be it.
O mercyfull father haue pytie therfore,
On vs poore wretches myserable and thrall,
Seynge thy sonne that vyne cluster pressed sore,
And from the pestylens of death eternall,
Kepe vs by voydynge the fende infernall,
And ioyne vs wyth them whych rewarded be,
With eternall lyfe, seynge the deytie.

¶ The verlycle.

¶ We do praye the, & do praye the father of Christe mooste mercyfull.

¶ The answere.

That

¶ That thou intende and defende vs from death that is moost sorowfull.

¶ The prayer.

GRaunt vs we beseech the father almyghty thy grace, that we whych of the incarnacti on natiuity, passion, glorious resurrecciō, and meruelous ascencion of the sonne, of the commynge also of the holy goost wyth reuerence do make a remembraunce, by the grace of thesame holy goost we maye ryse from the death of the soule & wyth the lyke an eternall lyfe by Jesus Christ our Lorde. So be it.

¶ A prayer of Christ oure sauyoure.

HAyle heauenly kynge, father of mercye, oure lyfe, our swetnes, our hope, all hayle, vnto ȳ do we crye which are the banysshed chyldrē of Euavnto the do we sygh, wepynge and waylyng in the vale of lamentaciō, come of therfore our aduocate, cast vpon vs those mercyfull ioyes of thyn and after this our banysshment shewe vnto vs the glorious lyght in thy heuenly kyngdome, o mercyfull, o holy, o swete sauyoure.

¶ The prayer.

ALmyghty eternall God whych by the operaciō of the holy goost dyddest wonderfully prepare the body and soule of the glorious vyrgyn and mother Mary, to thende it shuld be a mete habitacion, for thy only begotten sonne, graunt that we maye be saued from all instante euylles and eternall death throughe the inestima-

ble merites of hym in the remembraunce of whose death we take ioye and comforte. By thesame Christ our Lorde. So be it.

TO the holy and indiuisible trinite, to the humanite of Jesu Christ crucifyed, glory infinitly be geue of euery creature world wythout ende. So be it.

Blessed be the swete name of oure Lorde Jesu Christ, the sonne of the glorious vyrgyn Mary for euermore.

And the soules of all true beleuers beynge departed through the mercy of God maye reste in peace. So be it.

Prayesynge be to God, peace vnto the lyuyng, and rest vnto the dead. So be it.

¶ Here after followeth a deuoute prayer vnto Jesus our sauioure.

BOntefull Jesu, O swete Jesu, O Jesu the sonne of the pure virgyn Mary full of mercy and truth, O swete Jesu after thy greate mercy haue pitie vpō me, O benygne Jesu I praye the by thesame precious bloude, whych for vs myserable synners, thou wast cōtent to shedde in the alter of ȳ crosse, that thou vouchsafe clene to auoyde all my wyckednesse, and not to despyse me humbly thys requyrynge, and vpon thy mooste holy name Jesus callynge. Thys name Jesus is the name of helth. What is Jesus but a sauyoure? O good Jesus that hast me created, and wyth thy precyous bloude redemed, suffre me not to be dampned whō

of

of nought thou hast made. O good Jesu Christ let not my wyckednesse destroye me, that thy almygh ty goodnesse made and formed, O good Jesu re-knowlege that is thyne in me: & wype clene away that aleneth me frō the. O good Jesu, whā tyme of mercy is, haue mercy vpon me, and destroye me not in tyme of thy terryble iudgemente. O good Jesu, though I wretched synner for my mooste gre uous offences, haue by thy very iustice deserued e-ternall payne: Yet I appell from thy very ryghte-ousnesse, and stedfastly trust in thy ineffable mer-cy: So that thou as mylde father and mercyfull Lorde wylte take pitye vpon me. O good Jesu what profyte is in my bloude, syth that I muste dyscende into eternal corruption? Certaynly they that be dead shall not magnifye the, nor lykewyse all they that go to hell. O mooste mercyfull Jesu haue mercy vpon me, O mooste swete Jesu deliuer me, O mooste meke Jesu be vnto me synner fauou rable, O Jesu admytte me a wretched synner in to the nombre of thē ỹ shalbe saued, O Jesu ỹ helth of them that beleue in the, haue mercye vpon me, O Jesu the swete forgyuenes of all my synnes, O Jesu the sonne of the pure vyrgyne Mary, endue me wyth thy grace, wysedome, charite, chastitie, & humilite, yee and in all my aduersyties stedfast pa cīēs: so that I may perfectly loue the and in the to reioyce and haue my only delyte in ỹ worlde with out ende. So be it.

¶ The antheme

O Glorious kynge whych amongest thy sayntes arte laudable and neuertheless ineffable thou art in vs Lorde, & thy holy name hath ben called vppon by vs, therfore do not forsake vs Lorde God, and in the daye of iudgement vouchsafe to bestowe vs amonge thy sayntes and electe, o blessed kynge.

¶ A prayer vnto Christ.

O Maker of heauen and erth, kyng of kynges and Lorde of Lordes whiche of nothynge dyddest make me to thy ymage and lykenes and dyddest redeme me wyth thyne owne bloude, whome I a synner am not worthy to name, nether to call vpō, humbly I desyre the, and mekely praye the that gently thou beholde me thy wycked seruaunt and haue mercy on me whych haddest mercy on the woman of Canane, and Mary Magdalene, whych dyddest forgeue the publicane, and the theefe that hanged on the crosse, vnto the I cōfesse, oh moost holy father my synnes whyche yf I wolde, I can not hyd fro the. Haue mercye on me Christ, for I wretch haue sore offēded the, in pryde in couetous, in glotony, in lechery, in vayn glory, in hatred in enuy, in adultery, in thefte, in lyenge, in bacbytynge, in sportynge, in dyssolute and wanton laughynge, in ydle wordes, in hearynge, in tastynge, in touchynge, in thynkynge, in speakynge, in worckynge, and in alwayes in, whiche I a frayle mā and moost wretched synner, mygh̄t synne, my faulte, my moofte greuous defaulte. Therfore I

moost

moost hūbly pray beseech thy gentelnes, whych for my helth, descended frō heauē which dyd holde vp Dauid, he shuld not fal into synne. Haue mercy on vs (oh Christ) which dyddeste forgeue Peter ꝑ dyd forsake ꝑ. Thou art my creatoure, my helper, my maker & my redemer my gouernour, & my father, my lorde my god, my king, ꝑ art my hope, my trust my gouernyng, my helpe, my cōforte, my strength, my defence, my redempcion, my lyfe, my helth, my resurrection, ꝑ art my stedfastnes, my refuge or socoure, my lyght, my desyre and my helpe, I moost humbly and hertly desyre and praye the, helpe me, defende me, and make me stronge, and comforte me, make me stedfaste, make me mery, geue me lyghte, and vysite me, reuiue me agayne whyche am dead, for I am thy makynge and thy worke.

Oh Lorde dispice me not, I am thy seruaunt thy bonde man, although euyll, although vnworthy and a synner. But what soeuer I am, whether I be good or bad I am euer thyn, therfore to whome shal I flye excepte I flye vnto the? If thou caste me of, who shal or wyll receaue me, yf thou dyspise and turne thy face from me, who shall loke vpon me? and recognise and knowlege me, (although vnworthy) commynge to the for although I be vile and vnclene, thou canst make me clene yf I be sick thou canst heale me. Yf I be dead and buried, thou canste reuyue me, for thy mercy is much more thē my iniquyte, thou canst forgiue me more than I can offende. Therfore (oh Lorde) do not consyder,

noꝛ haue reſpecte to the nombꝛe of my ſynnes, but accoꝛdynge to the greatneſſe of thy mercy foꝛgeue me, and haue mercy on me mooſt wꝛetched ſynner. Saye vnto my ſoule I am thy helth, which ſaydeſt I wyll not the death of a ſynner, but rather that he lyue and be conuerted. Turne me (oh Loꝛde) to the and be not angry with me, I pꝛaye the mooſte meke father and foꝛ thy great mercy, I mooſt hũbly beſech ỹ that thou bꝛynge me to the blyſſe, that neuer ſhall ceaſe. So be it.

¶ The.xv.pꝛayers called the xv.Oes.

¶ The.xv.pꝛayers folloẅynge called commonly the.xv. Oes are ſet foꝛth in diuers laten pꝛymers wyth goodly pꝛynted pꝛefaces, pꝛomiſynge to the ſayers therof many thynges both folyſhe and falſe, as the delyuer aunce of xv.ſoules out of purgatoꝛy, with other lyke vanities: yet are the pꝛayers ſelfe right good & vertuous, yf they be ſayde without any ſuch ſuperſticious truſt oꝛ blynde confidence. And foꝛ as much as theſe pꝛayers are a goodly and godly meditacion of Chꝛiſtes paſſiõ we haue not thoughte it nether to vs greuous, nether to thys pꝛymer ſuperfluous to ſet them in thys place.

¶ The.i.pꝛayer.

O Jeſu endles ſẅetneſſe to all that loue the, a ioye paſſynge and exceadyng, all gladneſſe and deſyꝛe. Thou ſauyoure & louer of al repentaunt ſynners, that lykeſte to dẅell (as thou ſaydeſte thyſelfe) wyth ỹ chyldꝛen of mẽ, foꝛ that was the cauſe why thou waſt incarnate and made man in ỹ ende of ỹ woꝛlde. Haue mynde bleſſed Jeſu of all ỹ byttter ſoꝛoẅes that thou ſuffred in thy manhoode, dꝛaẅynge nygh to thy mooſt holſome paſſion, the which

whyche passion was ordeyned to be in thy deuyne herte, by counsayle of the holy trinite for the raunsume of al mankynde. Haue mynde blessed Jesu of all ỹ great dreades, anguyshes, and sorowes, that thou suffredest in thy tender flesh, before thy passiō on the crosse, when thou wast betrayde of thy disciple Judas, to the Jewes whiche of singular affeccion that thou haddeste to them shulde haue bene thyne especyall people, after tyme that thou haddest made thy prayer vpon ỹ mounte of olyuete, & swettest there both bloude and water. Also haue mynde of the great anguyshe that thou wast in, when thou waste taken of the false Jewes and by false wytnesse accused. And at Jerusalem in tyme of Easter, in the florysshynge youthe of thy body, without trespas receauedest thou thy iudgement of death vpon the crosse vniustly, where also thou wast dispoyled of thyne owne clothes, blyndfelde, bufeted, bounde to a pyllar and scourged, & with thornes crowned, and wyth a reede smytten on the heade, and with innumerable paynes thy body was all to bruised and torne. For mynd of this blessed passion I beseche the benygne Jesu graunt me afore my death very contricion, true confessiō and amendement of my lyfe, and of all my synnes remissyon. So be it. Our father. &c.

¶ The.ii.prayer.

O Blessed Jesu maker of all the worlde, that of a man maye not be measured, whych closeste in thy hande all ỹ earth. Haue mynde of thy

bytter sorowe fyrst when the Jewes fastened thy blessed handes to the crosse wyth blunt nayles. And to encrease more thy paynes they added sorowe vpon sorowe, to thy bytter woundes whan they perced thy tender fete because thou wolde este not accorde to theyr wyl. And so cruelly they drew thy blessed body in length and bredth, to ỹ measure of the crosse, that all the ioyntes of thy lymmes were both louled and broken, for mynde of thy blessed passion. I beseche the benygne Jesu geue me grace to kepe with me both thy loue, and thy dred. So be it.

Our father whych art in heauen. &c.

¶ The thyrde prayer.

O Jesu heauenly phisicion, haue mynde of thy langour, and blewnes of thy woundes and sorow, that thou suffred in the heygh patible of the crosse, whan thou waste lyfte vp from the earth, that thou wast al to torne in al thy lymmes wherof ther was no lymme abydyng in his ryght ioynte so that no sorow was lyke to thyne, because that from the soules of thy fete, to the toppe of thy heade, was no whole place: and yet forgettynge in maner all those greuous paynes, thou praydeste deuoutly, and charitably to thy father for thy enemyes, sayenge: father forgeue it thē for they wote not what they do. For thy charitable mercye that thou shewedeste to thyne enemyes, and for mynde of those bytter paynes, graūt me that this mynde of thy bytter passion be to me plenary remission

and

and forgeuenesse of all my synnes. So be it.
Our father which art in. &c.

¶ The.iiij.Prayer.

O Jesu very fredome of angels, the paradyse of all goostly pleasures. Haue mynde of the drede and hydeous fearfulnes that thou sufferedst whan all thyne enemyes, lyke vnto moolte wodde lyons compassed the about, smyttynge the, and spyttynge on the, scratchynge the, and wyth many other greuous paynes tormentynge the, for mynde of all these dispytfull wordes, cruel beatynges, and sharpe tormentes, and all the cruell paynes which thyne enemyes put the to. I beseech the (blessed Jesu) delyuer me from al myn enemies bodely and goostly, and geue me grace to haue the defence and protection of helthe euerlastynge, agaynst them, vnder the shadowe of thy wydges. So be it. Our father which. &c.

¶ The. v. prayer

O Jesu myrrour of the dyuine clerenes haue mynde of that drede and heynesse whyche thou haddest, when thou hangest naked & mysserable on the crosse, and all thy frendes and acquayntaunce stode agaynst the, and foundest comforte of none but only thy moost louynge mother faythfully standynge by the with great bytternes of harte, whom thou dyddest betake to thy welbeloued disciple, sayenge. Lo woman thy sonne, and lykewyse to ỹ disciple. Lo thy mother. I beseche ỹ blessed Jesu, by the swearde of sorow that thē per-

led hyr harte, to haue compassion on me in all my troubles and afflictions bodely and goostlye, and geue me cõforte in al tyme of tribulaciõ. So be it.
Our father which arte.&c.

¶ The.vi.prayer.

O Jesu, kynge moost worthy to be loued, and frende moost to be desyred. Haue mynde of ỹ sorow that thou haddest whẽ thou beheldest in thy myrroure of thy moost clere maiesty, the predestination of all thy chosen soules, that shulde be saued by the merytes of thy passion, for mynde of the depnes of thy greate mercye whiche thou haddest vpon vs lost, and dysperate synners, and namely for the great mercy that thou shewedest to ỹ theefe that honge on the crosse, sayenge this: Thys daye thou shalte be with me in paradyse. I praye the (benygne Jesu) to shewe thy mercy on me in ỹ houre of my death So be it.
Our father which art.&c.

¶ The.vii.prayer.

O Jesu well of endles pytie that saydest on the crosse of thy passion by inwarde affection of loue (I thurste) that is to saye the helthe of mannes soule, for mynde of thys blessed desyre I beseech the benygne Jesu kyndell our desyre to euery good and perfyte worke: the thyrst of concupyscence, and burnynge of al worthy loue in vs vtterly hole and extynguyshe. So be it.
Our father which art.&c.

¶ The.viii.prayer.

O Jesu swetnesse of hartes and goostly pleasure of soules, I beseech the for the bytternes of the aysell, & gall, that thou tasted and suffred for vs at the houre of thy death graunte that we maye worthely receaue thy moost blessed bodye and bloude the which was betrayde and shede for the remedy of oure synnes and comforte of oure soules. So be it Our father which art. &c.

¶ The.ix. prayer.

O Jesu royal strength, and goostly ioye: haue mynde of the anguyshes & greate sorowes, that thou suffred, whan thou cryed to thy father with a myghty voyce, for the bytternesse of thy death, and also for the scourgynge of ỹ Jewes, sayenge thys: O my God, O my God, why haste thou forsaken me? By thys paynfull anguyshe for sake not vs in the anguyshes of oure death, oure blessed God. So be it.
Our father which art in. &c.

¶ The.x. prayer.

O Jesu begynnynge, and ende, waye, lyfe, and vertue in euery meane haue mynde that fro the toppe of thy heade vnto the sooles of thy fete thou suffredest for vs, to be drowned in ỹ water of thy paynefull passion, for mynd of this great payne, and namely for the depenes and wydenes of thy woũdes. I beseech the blessed Jesu, teach me the large precepte & cõmaũdemẽtes of loue, which am drowned al in foule synne. So be it.
Our father. ¶ The.xi. prayer

O Jesu depnes of endles mercy, I beseech the for the depnes of thy woundes that went throughe thy tender flesh and thy baynes that thou vouchsafe to drawe me out beynge drou ded in the depnes of synne. And hyde me euer after in the holes of thy woundes, from the face of thy wrath, vnto the tyme Lorde that thy dredful fury be passed. So be it.

Our father whych art in heauen. &c.

¶ The.xii.prayer.

O Jesu myrrour of truth, token of vnitie, & sure bonde of charite. Haue mynd of thyn innumerable paynes and woūdes whych from the toppe of thy heade, to ỹ soole of thy foote, thou wast woūded, and of the wycked Jewes thou wast all to torne and rent. And all thy body made rede wyth thy moost holy bloude, the which great sorow (blessed Jesu) in thy clene virgins body thou suffredest. What myghtest thou do more for vs thē thou dyddest? Therfore (benygne Jesu) I praye ỹ hartely to wryte al thy woūdes in my harte, with thy moost precious bloude, that I maye both read in them thy drede and thy loue. And that I maye styll continue in praysynge, and thankynge the to my lyues ende. So be it.

Our father which art. &c.

¶ The.xiii.prayer.

O Jesu moost myghty Lyon kynge immortall and moost victorious. Haue mynde of ỹ sorowe that thou suffredest when al ỹ powers

of

thy harte and body fayled the vtterly: and then thou enclynynge thyne heade, saydest thus: It is all done. For mynde of that anguyshe and sorowe: Haue mercy on me, whan my soule in the last consummacion and departynge of my breath shalbe anguyshed and troubled. So be it.
Our father whych art. &c.

¶ The.xiiij.prayer.

O Jesu the only begotten sonne of almyghty God the father, the bryghtnes and fygure of his godly substaunce. Haue mynd of that entyer commendacion, in whych thou dyddest cõmende thy spyrete into the hãdes of thy father: and wyth a sorne body, and broken harte shewynge to vs for our ransome, the bowels of thy mercye for the redemynge of vs dyddest geue vp thy brethe. for mynde of that precious deathe, I beseche the (kynge of sayntes) comforte me to withstande the fende, the worlde and my flesh, that I maye be dead to the worlde, and louynge goostly towarde the. And in the laste houre of my departynge, fro the worlde, receaue my soule, commynge to the whych in thys lyfe is an outlawe, & a pylgryme So be it.
Our father which arte. &c.

¶ The.xv.prayer.

O Jesu very true and plentuous vyne, haue mynde of the mooste exceadynge and abundaunt effusion of bloude that thou sheddest mooste plenteously, as yf it had ben crusshed out of a rype cluster of grapes, when thou vppon ỹ crosse

dyddeſt tread that preſſe alone gaueſt vs drynke both bloude and water out of thy ſyde, beyng perced with a knyghtes ſpere, ſo that in all thy body was not left a drop of bloude nor of water, then at the laſte lyke a bundel of myrre thou waſt hanged on the croſſe on hygh, where thy tender fleſhe waxed wanne, the lycoure of thy bowels was dryed vp for mynde of thys thy mooſt bytter paſſiō (ſwete Jeſu) wounde my harte that the water of repentaunce, and teares of loue, maye be my foode both nyght and daye. And (good Jeſu) turne me whole to the, that my herte maye be euer to the a dwellynge place, & that my lyuynge maye be euer pleſaunt and acceptable, and that the ende of my lyfe maye be ſo commendable, that J maye perpetually prayſe ỹ with al thy ſayntes in blyſſe. So be it.
Our father whych arte. &c.
J beleue in God. &c.

¶ Here after followeth the ſeuen penitentiall Pſalmes.

¶ Why that theſe. vii. pſalmes folowynge are called penitentiall, and of theſely noted aboue other, the common opinion and mynde of many wryters is and hath ben, that the kynge and prophete Dauid cōpuncte or ſtryken wyth harty repētaunce, of his greuous adultery committed wyth Berſabe, & the deteſtable murther of vrye her huſbande, beyng hys knyght and ſeruaunt (after he was admonyſhed by Nathan the prophete of God) ſhulde make them ſpecially to declare his inwarde ſorowe, and depe contricion, that he toke for the ſame. But whether it were done vpon that intention or not, that J referre to the iudgement of other. Yet this is very certayne, that they maye wel and of good cōgruence be called penitentiall for becauſe that penaunce in them is ſo diligently ſo oftē and manyfeſtly treated, repeted, and commended as in the ſelfe pſalmes is eaſly to be perceaued.

The



¶ The antheme.

℣ Remembre not. ℟c.

The.vi. Pſalme. *Domine ne in furore tuo.*

LOrde rebuke me not in thy fury, neyther chaſten thou me in thyne angre.

Haue mercye on me Lorde for I am ſycke, heale me lorde for my bones are bruſed.

And my ſoule is very ſore troubled, but how lõge Lorde.

Turne the Lorde and delyuer my ſoule, ſaue me for thy mercy.

For ther is none in death that haue mynd of the and in hell who wyll kn owlege the.

I haue laboured in my ſorow I ſhal euery nyght waſh my bedde, with teares ſhal I wete the place where I lye.

Myne eye is troubled wyth woodneſſe, I haue waxed olde amonge all myne enemyes.

Auoyde from me all ye that worke wyckednelle, for the Lorde hath herde the noyſe of my wepyng. The Lorde hath herde my prayer, the Lorde hath herde my petycion.

Let all myne enemyes be aſhamed and confounded let them be aſhamed & confounded very quyckely.

Glorye be to the father, & to the ſonne, and to the holy gooſt.

As it was in the begynnyng, and as it is nowe, and euer ſhalbe. So be it.

The.xxxi.Pſalme.

Beati quorum remiſſe.

BLeſſed are they whoſe iniquityes are forgeuen, and whoſe ſynnes be couered.

BLeſſed is the man to whom God ſhal not impute ſynne, nether in his ſpyrete is dyſceyt.

For I haue holde̅ me ſtyll, my bones haue waxed olde, whyles I cryed all the daye.

For daye and nyght haue thyne handes ben imburdened vpon me, I was tourned in my trouble whyleſt my backe bone was ſtryken.

I haue made my faulte knowen vnto the, & haue not hyde my vnryghteouſneſſe.

I haue ſayde I ſhall confeſſe my vnryghteouſnes agaynſt my ſelfe to the lorde, and thou haſt remytted the wyckednelle of my ſynne.

For that, ſhal euery holy perſon praye vnto the, in tyme conuenient.

Neuertheleſſe in the great flode of many waters they ſhall not approche vnto hym.

Thou

Thou art my refuge from tribulation that hath encloſed me, my ioye delyuer me from them that compaſſe me.

I ſhall geue the vnderſtandynge, & ſhall enſtruct the in the waye that thou ſhalte go, I ſhall faſten myne eyes vpon the.

Be ye not made as the horſe, and the mule in whō is none vnderſtandynge.

Bynde the mouthes of them in ſnaſles and brydles, that wyll not drawe vnto the.

Many are the plages of a ſynner, but hym that truſteth in the Lorde, he ſhall cōpaſſe with mercy.

Be glad in the Lorde, and reioyce ye ryghteous, and reioyce all that be vpryght in herte.

Glory be to the father, and to the ſonne, and to. &c.

As it was in the begynnynge, and as it is. &c.

The.xxxvii.Pſalme.

Domine ne in furore.

LOrde reproue me not in thy fury, neyther in thyne angre correcte thou me.

For thyne arowes are faſtened in me, & vpon me, haſt thou enforced thy handes.

There isno helth ī my fleſh, in regard of thy wrath is there no reſt in my bones, becauſe of my ſinnes.

For myne iniquites are ouer paſſed myne heade, and are layde vpon me as a heuy burden.

My woundes are putryfyed and feſtered by reaſon of my folyſhneſſe.

I am made wretched and croked vnto ẏ ende, all daye dyd I go ſorowfully.

For my loynes are full of illusions, and there is no helth in my flesshe.

I am sore afflycted and brought lowe, I dyd rore out for the sorow of myne harte.

Lorde before the is all my desyre, and my mournynge is not hydden from the

Myne herte is troubled, my strength hath left me and the syght of myne eyes, and the very same is not with me.

My frendes and my neyghbours drewe together, and stode agaynst me.

And they that were nexte me stode farre of, and they that layde wayte for my lyfe set vpon me.

And they that sought for me, spake euel vnto me, vanityes and disceytes they ymagened all daye.

But I as one beynge deafe, dyd not heare, and as one that were dombe, not openynge my mouth.

And I was made as a man not hearynge, and hauynge counterchecks in his mouth.

For in the lorde haue I trusted, thou wylt heare me my Lorde God.

For I haue sayde, lest any tyme myne ennemyes tryumphe vpō me, and whylest my feete slyde they spake great thynges agaynst me.

For I am prepared vnto the whyppes, and my doloure is alwayes in my syght.

For I confesse my vngodlynesse, and shall take thought for my synne.

But myne ennemyes lyue, and are made stronge ouer me, and they are multiplyed, which hated me

vniustlye

vniuſtly.
They that requyte euell for good, detracted me be cauſe I followed goodneſſe.
Forſake me not (O Lorde my God) neyther departe thou from me.
Intend toward my help, o Lorde god of my helth.
Glory be to the father, and to the ſonne, and to. &c.
As it was in the begynnynge. &c.

The.li.Pſalme.

Miſerere mei Deus.

HAue mercy vpon me (Oh God) accordynge to thy great mercy.
And accordynge to the multitude of thy compaſſions, wype awaye myne iniquitye.
Waſhe me more from myne iniquitye, and clenſe me from my ſynne.
For I knowlege myne iniquitye, and my ſynne, is euer before myne eyes.
Agaynſt the only haue I ſynned, and haue done euell in thy ſyght, that thou mayeſt be iuſtifyed in thy wordes, and vanquyſhe whē thou art iudged.
For I was begotten in wyckedneſſe, and my mother conceyued me in ſynne.
For thou haſte loued trouthe, the vnknowen and ſecrete thynges of thy wyſedome, haſt thou vttered vnto me.
Sprynkle me Lorde wyth yſope and ſo ſhall I be clene, thou ſhalt waſhe me and then ſhall I be whyter then ſnowe.
Vnto my hearyng ſhalt thou geue ioye, & gladnes

and

and my weykened bones shall be refreshed.
Turne thy face from my synnes, and wype away all my wyckednesse.
A pure harte create in me (oh Lorde) and an vpryght spyrete make a newe within me.
Caste me not awaye from thy face, and thy holye spyrete take not from me.
Restore vnto me the gladnes of thy saluacion, and strengthen me with a principall harte.
I wyll instructe the wycked that they may know thy wayes, and the vngodly shall be conuerted vnto the.
Delyuer me frome bloudes (Oh Lorde) the God of my helth, and my tonge shall exalte thy ryghteousnesse.
Lorde open thou my lyppes, and my mouthe shall shewe forth thy prayse.
For yf thou haddest desyred sacrifyces, I had surely geuen it, but thou delytest not in burnte sacrifyces.
A sacrifyce to God, is a lowly spyryte a contryte, and an humble harte, thou shalte not dyspyse (O god.)
Deale gently of thy fauourable benyuolence vnto Syon, that the walles of Jerusalem maye be buylte agayne.
Then shalt thou accept the sacrifice of righteousnes, oblacion, and burte offrynges, then shall they laye calues vpon thy aulter.
Glory be to the father and to the sonne and to the holy

holy gooſt.
As it was in the begynnynge, and as it is nowe, and euer ſhalbe. So be it.

The.C.i.Pſalme.

Domine exaudi orationem meam.

LOrde heare my prayer, & let my clamour come vnto the.
Turne not thy face from me, whē ſo euer I am troubled, and bowe thyne eare vnto me.
In what ſo euer daye that I call on the heare me quyckely.
For my dayes haue vanyſſhed as ſmoke and my bones wared dryе as a fyre bronde.
I am ſtryken and my harte wythered lyke haye, becauſe I forgate to eate my bread.
With the noyſe of my mournynge my bone hath cloued to the fleſhe.
I am made lyke vnto a Pellycane of wyldernesſe, and am made lyke a nyght rauē in a houſe.
I haue waked & am made lyke a ſparow ſolitary in the rouſe of an houſe.
All daye dyd myne enemyes rayle vpon me, & they that prayſed me conſpyred agaynſt me.
For I dyd eate aſhes as breade and myngled my drynke with weppynge.
In regarde of thy wrathe and indygnacion, for thou takynge me vp dyddeſte caſt me agaynſte the grounde.
My dayes haue faded as a ſhadowe, and I haue wythered lyke haye.

Thou Lorde abydeſte for euer and thy memoryal is from one generacion to another.

Thou Lorde arylynge ſhalt haue mercy on Sion for it is tyme to haue mercye on it, for the tyme commeth.

For ỹ ſtones therof haue pleaſed thy ſeruauntes and they ſhall haue ruth on the grounde therof.

And the people ſhall feare thy name O Lord, and all the kynges of the earth thy glory.

For the Lorde hathe buylded Syon, and ſhalbe ſeye in hys glory.

He hath regarded the ſpeche of the humble, & hath not dyſpyſed theyr prayer.

Let theſe be wrytten in another generacion, and the people that ſhall be created ſhall prayſe the Lorde.

For he hathe loked downe frome his hyghe holye place, the Lorde hath loked downe from heauē vnto the earth.

For to heare the waylynge of them that be fettered, for to louſe the ſonnes of thē that were ſlayne.

That they ſhuld in Sion declare the name of the Lorde, and his prayſe in Jeruſalem.

In aſſemblynge of people together, and kynges for to ſerue the Lorde.

I anſwered hym in the waye of his vertue, ſhewe vnto me the ſhortenelle of my dayes.

Call me not backe in the myddes of my dayes into the euerlaſtynges of thy yeare.

From the begynnynge thou Lorde haſte layd the

foundacion

foundacion of the earthe and the worckes of thyne handes are the heauens.

They shall perysshe, but thou abydest, and all shall waxe olde as a garmente.

And as a couerynge thou shalt chaunge thē, and they shalbe chaunged, but thou art one, & thesame and thy yeares shall neuer perysshe.

The sonnes of thy seruaūtes shall dwel togyther and theyr sede shalbe directed for euer.

Glory be to the father. &c.

As it was in the begynnynge. &c.

The. C.xxix. Psalme.

De profundis clamaui.

FRom the depe places haue I called vnto the (O Lorde) Lorde heare me.

Let thyne eares be intentyue to ỹ voyce of my prayer.

Yf thou (Lorde) wylt loke so straytly vpō synners O Lorde who shall abyde it.

But there is mercye with the, and because of thy lawe haue I abyden the, O Lorde.

My soule hath abydē in his worde, my soule hathe trusted in the Lorde.

From the morynynge watche vnto nyght, let Israell trust in the Lorde.

For with the Lorde there is mercye, and hys redemption is plenteous.

And he shall redeme Israell from all the iniquytyes of it.

Glory be the father and to. &c.

As it was in the begynnynge.&c.

The.C.xliij.Pſalme.

Domine exaudi orationem.

LOrde hare my prayer, with thyne eares perceaue my deſyre for thy truthe ſake, heare me for thy ryghteouſneſſe.

And entre not into iudgemente wyth thy ſeruaunt, for euery perſon lyuynge ſhall not be iuſtifyed in thy ſyght.

For the enemy hathe perſued my ſoule, hathe brought lowe my lyfe in earth.

He hath ſette me in darkeneſſe as the dead men of the worlde, & my ſpyrete was vexed, my herte was troubled within me.

I haue ben myndefull of olde dayes, I haue ſtudyed vpon all thy workes and in the dedes of thy handes I muſed.

I haue ſtretched forthe my handes vnto the, my ſoule vnto the as earth without water.

Haſtely heare me (O Lorde) my ſpyrete hath fayled me.

Turne not thy face from me leſt I be lyke to men deſcendynge into a pytte.

Cauſe thy mercye to be herde of me betymes, for in the haue I truſted.

Shewe me the waye where I maye walke, for vnto the haue I lyfte vp my mynde.

Delyuer me from myne enemyes Lorde vnto the haue I fled, teache me to do thy wyll, for thou arte my God.

Thy good spyrete shall conduce me into the lande of ryghtfulnesse, for thy names sake Lorde thou shalte reuyue me throughe thyne equyty.

Thou shalte brynge my soule from trouble, and throughe thy mercy destroy all myne enemyes.

And thou shalt destroye all that molest my soule, for I am thy seruaunt.

Glory be to the father. &c.

As it was in the begynnynge. &c.

¶ The antheme.

¶ Remembre not (O Lorde) the faultes eyther of vs or of our parentes, nether take thou vengeaūce on our synnes. Spare (O Lorde) spare thy people which thou hast redemed with thy precious bloud. Be neuer more angry with vs.

¶ Here after followeth the xv. Psalmes.

The.C.xij. Psalme.

Ad dominum cum tribularer.

I Cryed to the Lorde, when I was in trouble, and he hearde me.

O Lorde delyuer my soule from lyenge lyppes, & from a disceytful tonge

What maye be geuen the, or what maye be layde agaynste the, thou disceytful tonge.

The sharpe arowes of the myghtye, with whote sparkelynge coles.

Wo is me for my restynge place is prolonged, I haue dwelled wyth the inhabyters of Cedar, my soule was longe in exyle.

I was peasably with them that hated peace, whi
I spake vnto them they assaulted me caulelelle.
Glory be to the father.&c.
As it was in the begynnynge.&c.

The.C.xx.Pſalme.

Leuaui oculos meos.

I Lyfte vp myne eyes into the hylles, from
where helpe shall come vnto me.
My helpe commeth from the Lorde, that
made heauen and earth.
He shall not suffre thy fote to slype, neyther shall
he that kepeth the, fall into a slombre.
Lo he shall neyther fall a slepe nor slombre, whiche
kepeth Israel.
The Lorde kepeth the, the Lorde is thy defence,
more then the ryght hande.
The Sonne shall not burne the by the daye, nor
the Moone by nyght.
The Lorde kepeth the from all euell, the Lorde ke
peth euen thy soule.
The Lorde kepe thy goynge in and goynge oute,
from thys tyme forth and euermore.
Glory be to the father.&c.
As it was in the begynnynge.

The.C.xxi.Pſalme. *Letatus ſum.*

I Reioyſed in thoſe thynges that were sayd
vnto me, we shall go into the lordes house.
Our fete were standynge in thy gates
Jerusalem.
Jerusalem whiche is buylded lyke a cytie, whose
particy-

participyppacions is within it selfe.
For there ascended the trybes euen the trybes of the Lorde, the testimony of Israell to acknowlege the Lordes name.
For there sate the sytters in iudgement, euen the seate of the house of Dauid.
Praye ye for ỹ peace of Jerusalem and abundaūce is to them that loue the.
Let peace be made throughe thy vertue and plentuousnesse in thy houses.
For my brothers and kynreddes sakes, I prayed peace for the.
For the house of our Lorde god I besought good thynges for the.
Glory be to the father. &c.
As it was in the begynnynge. &c.

The.C.xxii. Psalme.

Ad te leuaui oculos meos.

VNto the haue I lyfte vp myne eyes, which inhabytest the heauen.
Euen lyke as the eyes of seruauntes wayt at the handes of theyr maysters.
As the eyes of an handmayde be at the handes of her maystres, euen so be our eyes vpon the Lorde our God, vntyll he haue mercy on vs.
Haue mercy on vs O lorde, haue mercy on vs for we are fulfylled with much vylynesse.
For our soule is fylled very much, beyng scorned of the rych, and despysed of the proude.

Glory

Glory be to the father, and to the ſonne, and to. &c.
As it was in the begynnynge, and as it is. &c.

The.xxiij.Pſalme.

Niſi quia dominus.

EXcepte the Lorde had ben amonge vs (let Iſraell now ſpeake) except the Lorde had bene amonge vs.
When men roſe agaynſte vs, peraduenture they myght haue ſwallowed vs vp quycke.
When theyr fury was greate agaynſt vs, peraduenture the water myght haue ſouped vs vp.
Oure ſoule hathe paſſed ouer a ryuer, oure ſoule peraduenture myght haue paſſed ouer a water intollerable.
Bleſſed be the Lorde, whiche hath not ſuffered vs to be caught with theyr teth.
Our ſoule hath bene deliuered euen as a ſparowe from the foulers ſnare.
The ſnare is worne out, and we are delyuered.
Oure helpe conſyſteth in the name of the Lorde which made heauen and earth.
Glorye be to the father, & to the ſonne, and to the holy gooſt.
As it was in the begynnyng, and as it is nowe, and euer ſhalbe. So be it.

The.C.xxiiij.Pſalme.

Qui confidunt in domino.

THey that truſte in the Lorde, as a mountayne of Sion, he ſhall neuermore be moued, which inhabiteth Jeruſalem.

Mountaynes

Mountaynes are in the cyrcuite of it, & the Lorde is in the cyrcuitye of his people, from thys tyme forth and euermore.

For the lorde ſhall not leaue the rodde of ſynners vpon the lot of the iuſt, leſt the iuſt ſhulde extende theyr handes vnto ſynne.

Do well (O Lorde) to the good and vpryghte in harte.

But thoſe that ſwarue the Lorde ſhal bryng into bondes with them that worke wyckednelle, peace be vpon Iſraell.

Glory be to the father and to the ſonne and to the holy gooſt.

As it was in the begynnynge, and as it is nowe, and euer ſhalbe. So be it.

The.C.xxv. Pſalme.

In conuertendo dominus.

When the Lorde turneth agayne, the captiuitye of Syon, then ſhall we be lyke vnto them that dreame.

Then our mouth is fylled with laughter, and our tonge with ioye.

Then ſhall it be ſayde amonge the heathen, the Lorde hath done great thynges for them.

Yee the Lorde hath done great thynges for vs already, wherfore we reioyce.

Turne our captiuite (O Lorde) as the ryuer in the South.

They that ſowe in teares, ſhall repe in ioye.

They that went forthe weepynge and ſowed theyr

sede, shall come wyth ioye an bryngе theyr sheues wyth them.

Glory be to the father, and to the sonne, and to.&c.

As it was in the begynnynge.&c.

The.C.xxvi.Psalme. *Nisi dominus.*

EXcepte the Lorde buylde the house, theyr labour is but vayne that buylde it.

Except the Lorde kepe ỹ cytie, the watchman waketh but in vayne.

It is but lost labour that ye ryse vp early, arise after youre syttynge ye that eate the breade of soroufulnesse.

When he hath geuen slepe to hys welbeloued, lo the herytage of the Lordes chyldren, the reward of the fruyte of the wome.

Lyke as the arrowes in the hande of the gyaūt, euen so are the chyldren of smyters.

Happy is the man that hath his desyre full of thē, he shall not be ashamed when he shall speake wyth his enemyes in the gate.

Glory be to the father and to the sonne, and to the holy goost.

As it was in the begynnynge, and as it is nowe, and euer shalbe. So be it.

The.C.xxvii.Psalme.

Beati omnes qui.

BLessed are they that feare the Lorde, and walke in his wayes.

For thou shalt eate the labours of thyne owne handes, o happy art thou and it shal go well

wyth

wyth the.
Thy wyfe ſhall be as a fruytfull vyne vpon the walles of thy houſe.
Thy chyldren lyke the Olyue braunches rounde aboute thy table.
Lo thus ſhall the man be bleſſed that feareth the Lorde.
The Lorde bleſſe the out of Sion, that thou mayeſt ſe Jeruſalem in proſperyte all thy lyfe longe.
yee thou mayeſt ſe thy chyldrens chyldren & peace vpon Iſraell
Glory be to the father. &c.
As it was in the begynnynge. &c.

The.C xxviij.Pſalme.

Sepe expugnauerunt.

MAny a tyme haue they fought agaynſt me from my youth vp maye Iſrael now ſaye.
Yee many a tyme haue they foughte agaynſt me from my youthe vp, but they haue not ouercome me.
The vngodlye buylded vpon my backe, and prolonged theyr iniquite.
But the ryghteous Lorde hath hewen the neckes of the vngodly in peces.
Let them be confounded and turned backewarde as many as haue euyll wyll at Syon.
Let them be euen as the haye vpon the houſe top pes, which wyddereth before it be plucked vp.
Wherof the mower wyll not fyll hys hande, nether he that byndeth vp the ſheues his boſome.

So that they which go by, ſaye not ſo muche as ye Lorde proſper you, we wyſhe you good luck in the name of the Lorde..

Glory be to the father, &.

As it was in the begynnynge. &c.

The.C.xxix.Pſalme.

De profundis clamaui.

Out of the depe called I vnto the Lorde (O Lorde) heare my voyce.

O let thyne eares conſyder wel the voyce of my complaynte.

Yf thou (Lorde) wylt be extreme to marke our iniquities (o Lorde) who maye abyde it?

But there is mercy with the, and becauſe of thy lawe haue I abyden the (O Lorde.

My ſoule hath abyden in his worde, my ſoule hath truſted in the Lorde.

From the morynge watche vntyll nyght, let Iſraell truſte in the Lorde.

For with the Lorde there is mercye and hys redempcion is plenteous.

And he ſhall redeme Iſraell from all hys ſynnes.

Glory be to the father. &c.

As it was in the begynnynge. &c.

The.C xxx.Pſalme.

Domine non eſt.

Lorde I am not hye mynded, I haue no proude lokes.

I do not exercyſe myſelfe in great matters, which are to hye for me.

Yf

Yf I dyd not thynke mekely, but dyd exalte my soule.

As a wenelynge is from his mother, so is the retrybulacion of my soule.

Let Israell truste in the Lorde frome thys tyme forth for euermore.

Glory be to the father and to. &c.

As it was in the begynnynge. &c.

The.C.xxxi.Psalme.

Memento domine Dauid.

LOrde remembre Dauid and all his troubles.

How he sware vnto the Lorde and vowed a vowe, vnto the myghty one of Jacob.

I wyll not come within ỹ tabernacle of my house nor clyme into my bedde.

I wyl not suffre myne eyes to slepe, nor myne eye lyddes to slombre.

Untyll I fynde out a place for the Lorde, an habytacion for the God of Jacob.

Lo we herde thesame at Ephrata, and found it in in the woody feldes.

We wyll go into his tabernacle, and fall downe before hys fotestole.

Aryse (O lorde) into thy restynge place, thou and the arke of thy strength.

Let thy prestes be clothed with ryghteousnesse, and let thy sayntes reioyse.

For thy seruaunt Dauids sake turne not awaye the presence of thyne anoynted.

The lorde hath made a faythfull oth vnto Dauid

and he shall not thynke frō it, of the fruyte of thy body shall I set vpon thy seate.
If thy chyldren wyll kepe my couenaunt, and my testymony that I shall learne them.
Theyr chyldren also shall syt vpon thy seate for euermore.
For the Lorde hath chosen Syon to be an habytacion, for hymselfe hath he chosen her.
This shall be my rest, here wyl I dwell, for I haue a delyte therin.
I wyll blesse hyr wedowes wyth increase, & wyll satisfy her power with breade.
I wyll decke her prestes with health, and her sayntes shall reioyse and be glad.
There shall I make the horne of Dauid to florysshe I haue ordeyned a lanterne for myne anoynted.
As for his enemyes I shall cloth thē with shame, but vpon hym selfe shall his owne florysshe.
Glory be to the father and to the sonne, and to the holy goost.
As it was in the begynnynge, and as it is nowe, and euer shal be. So be it.

The. C. xxxiij. Psalme.

Ecce quam bonum.

BEholde howe good and ioyfull a thynge it is brethren to dwell together in vnite.
It is lyke the precious oyntment vpon the heade that ranne downe vpon the beerde, euen vnto Aarons beerde.
And wente downe to the skyrtes of his clothyng.

Lyke

Dyke the dew of Hermon, which kel vpon the hyll of Sion.

For there the Lorde promysed his blessynge, and lyfe for euermore.

Glory be to the father and to the sonne and to.&c.

As it was in the begynnynge, and as it is.&c.

The.C.xxxiij.Psalme.

Ecce nunc benedicite.

BEholde, o prayse the Lorde all ye seruauntes of the Lorde.

Ye that stande in the house of the Lorde in the house of our God.

O lyft vp your handes in the nyght to the sanctuary, and prayse the Lorde.

The Lorde which made heauen and earth, blesse the out of Sion.

Glory be to the father and to the sonne and to.&c.

As it was in the begynnynge, and as it is nowe, and euer shalbe So be it.

¶ The antheme.

¶ Remēber not (o Lordē) the faultes ether of vs or of our parentes, nether take thou vēgeaūce on oure synnes, spare (o Lorde) spare thy people which thou hast redemed with thy precious bloud be neuermore angre wt vs, but mercyfully heare vs cryenge vnto the. And graunt also all the sayntes besely to pray for vs and vouchsafe mercyfully to heare vs by Christ our Lorde. So be it.

¶ The signification of thys worde (Letany.

Wamercus

Mamertus Bysshoppe of Vienne, what tyme that a terrible earthquake fell in his prouynce. Leo the fyrst then beynge bisshop of Rome, caused the people to assemble & to go togyther in a long araye, prayeng and callyng vpon God, which thyng now we cal procession, bycause we vse in the same to procede or go forth. Here of it came that when any grieuous plage was, eyther sende by god among the people, or any sodeyn chaunse of gladnesse chaunsed, procession hath alwayes ben vsed, somtyme to pacify gods wrath and somtyme to thanke him of his benefytes. For this cause dyd Agaperus bysshop of Rome fyrst institute that procession shulde be done euery sondaye throughout the yere, and after him Gregory in the tyme of a common pestilẽce caused more solempne ordre and syngynge to be vsed therin, and ordeyned this seruyce called (Letany) which is a greke worde, and as much in Englysshe to say as (supplycacion or prayer) wherof it hath taken his name, bycause that in our generall processions and rogacion dayes prayer and supplycacion is made vnto God for the people, and for al estates, accordyng to the counsayle of Saynt Paule. 1. Timothet. ii. and dyuers other examples of scriptures.

LOrde haue mercy on vs.
Christ haue mercy on vs.
Lorde haue mercy on vs.
God the father of heauen, haue mercy on vs.
Goddes sonne redemer of the worlde. Haue mercy on vs.
God the holy goost. Haue mercy on vs.
Holy Trinite one God haue mercy on vs.
Holy Mary virgyn and mother of God.
Praye for vs.
Saynt Mychael. praye for vs.
Saynt Gabriel. praye for vs.
Saynt Raphael. praye for vs.

All

All holy angels and archangels. praye for vs.
All order of holy spretes. praye for vs.
Saynt Jhon baptiste. praye for vs.
All holy Patryarches & Prophetes. praye for vs.
Saynt Peter. praye for vs.
Saynt Paule. praye for vs.
Saynt Andrewe. praye for us.
Saynt Jhon praye for vs.
Saynt James. praye for vs.
Saynt Thomas. praye for vs.
Saynt Phylyp. praye for vs.
Saynt James. praye for vs.
Saynt Matthewe. praye for vs.
Saynt Bartholome. praye for vs.
Saynt Symon. praye for vs.
Saynt Tathe. praye for vs.
Saynt Mathye. praye for vs.
Saynt Barnabe. praye for vs.
Saynt Marke. praye for vs.
Saynt Luke. praye for vs.
All holy Apostles and euangelistes. praye for vs:
All holy disciples and innocentes. praye for vs.
Saynt Steuen. praye for vs.
Saynt Clement. praye for vs.
Saynt Timothe. praye for vs.
Saynt Dionise. praye for vs.
All holy martyrs. praye for vs.
All holy confessors. praye for vs.
Saynt Anne. praye for vs.
Saynt Elizabeth. praye for vs.

Saynt Mary Magdalene, praye for vs.
Saynt Martha, praye for vs.
All holy vyrgyns, praye for vs.
All holy sayntes, praye for vs.
Be mercyfull, spare vs Lorde.
Frō all euell, Lorde delyuer vs.
Frō the waytes of the deuell, Lorde delyuer vs.
From endles dampnacion, Lorde delyuer vs.
Frō imminet parel of our synne, lorde delyuer vs.
From the assaultes of deuels, lorde delyuer vs.
From the spyrete of fornication, lorde delyuer vs.
Frō the desyre of vayne glory, lorde delyuer vs.
Frō all vnclenes of body & soule, lorde delyuer vs.
From wrath and hate, and all euell wyll, lorde delyuer vs.
From vnclene thoughtes, lorde delyuer vs.
From blyndnes of harte, lorde delyuer vs.
From lyghtenynge and tempest, lorde delyuer vs.
Frō sodeyne & vnprouyded death, lord delyuer vs.
By the mystery of thy holy incarnacion, lordr delyuer vs.
By thy natiuite, lorde delyuer vs.
By thy circumcision, lorde delyuer vs.
By thy baptyme, lorde delyuer vs.
By thy fastynge, lorde delyuer vs.
By thy crosse and passion, lorde delyuer vs.
By thy precious death, lorde delyuer vs.
By thy glorious resurrccion, lorde delyuer vs.
By thy meruelous ascencion, lorde delyuer vs.

By

By the grace of thy holy goost, lorde delyuer vs.
In the houre of death, lorde succoure vs.
In the daye of iudgement, lorde delyuer vs.
We synners praye the to heare vs.
That thou geue vs peace, we pray the to heare vs
That thy mercy and thy pytie maye euer preserue vs, we praye the to heare vs.
That thou vouchsaufe to gouerne, and kepe thy church, we praye the to heare vs.
That thou geue peace, concorde and victorye to oure kynge and princes, we praye the to heare vs.
That thou kepe all our byshoppes and prelates in holy religion, we praye the to heare vs.
That thou kepe al the congregacion of sayntes in thy holy seruice, we praye the to heare vs.
That thou preserue all Christē people which thou hast redemed wyth thy precyous bloude, we praye the to heare vs.
That thou geue all our benefactours euerlastyng benefytes, we praye the heare vs.
That thou wylt delyuer the soules of vs andoure parentes from eternall damnation, we praye the to heare vs.
That thou vouchsafe to geue and preserue the frutes of the earth, we praye the to heare vs.
That thou vouchsafe to cast vpon vs thy mercyfull eyes, we praye the to heare vs.
That thou do cause the obsequy of oure seruyce to be acceptable, we praye the to heare vs.

That thou do plucke vp our myndes vnto heauẽly desyres, we praye the to heare vs.
That thou vouchsaufe to beholde and releue the mysery of the poore and the captiue, we praye the.
That thou geue euerlastyng rest to al that beleue in the, both quycke and dead, we pray the to heare.
That thou vouchsafe to heare vs, we praye the to heare vs.
Sonne of God, we praye the to heare vs.
Sonne of God, we praye the to heare vs.
Sonne of God, we praye the to heare vs.
O Lambe of God, that takest awaye the synne of the worlde, heare vs Lorde.
O Lambe of God, that takest awaye the synne of the worlde, spare vs Lorde.
O Lambe of God, that takest awaye the synne of the worlde, haue mercy on vs.
Lorde haue mercy on vs.
Christ haue mercy on vs.
Lorde haue mercy on vs.
Our father. And leade. But delyuer vs. &c.

¶ The versycle.

We haue offended with our father.

℟ The answere.

We haue done wronge and commytted iniquetie.

℣ The versycle.

Lorde do not with vs accordynge to our synnes.

℟ The answere.

Nether rewarde thou vs after our vngodlynesse.

℣ The versycle.

Lord

Lorde shewe vs thy mercye.

℣. The answere.

And geue vs thy sauynge helthe.

℣. The versycle.

And let thy mecy come vpon vs Lorde.

℣. The answere.

Thy sauynge helth accordynge to thy promyse.

℣. The versycle.

Lorde saue the kynge and the realme.

℣. The answere.

And heare vs in the daye where in we call vnto ȳ.

℣. The versycle.

Let thy prestes do on iustice.

℣. The answere.

And let thy sayntes reioyce.

℣. The versycle.

For oure brothers and systers.

℣. The answere.

Saue (O God) thy seruauntes both men and wemen that trust in the. ℣. The versycle.

Let vs praye for all Christen people.

℣. The answere.

Lorde saue thy people and blesse thyne heretage, and rule them and exalte them euermore.

℣. The versycle.

Lorde sende peace through thy vertue.

℣. The answere.

And great abundaunce in euery countre.

℣. The soules of all faythfull departed by the mercy of God, let them rest in peace.

¶ The verſycle.

Lorde heare my prayer. ¶ The anſwere.
And geue hearynge to my clamoure.

¶ For remyſſion of ſynnes.

GOd to whom it is apropryed to be mercyfull euer and to ſpare, take our prayer and and let thy pytiefull mercye aſſoyle them that are bonde wyth the chayne of ſynners.
By Chriſt our Lorde. So be it.

¶ For mercy.

LOrde we beſeche ȳ to ſhewe vnto vs thyn vnſpekable mercy, that thou both purge vs from all our ſynnes, and mercyfullye delyuer vs from the payne that we deſerue for the ſame. By Chriſt our Lorde. So be it:

¶ For the kynge.

LOrde God of hooſtes, kynge moſt myghty and ſtronge, by whom kynges do reygne, in whoſe handes are the hertes of all kynges. Graunte vnto thy welbeloued ſeruaunt H. our kynge continuall helth of body and ſoule, that his harte alwayes enclynynge to wholſome and godlye counſayles, and the enemyes of the common welthe beynge vanquyſhed, we maye lõge inioye vnder him perpetuall peace, and brotherly concorde.
By Chriſt our Lorde. So be it.

ALmighty eternal god which alone doeſt great wonders, graũt vnto thy ſeruauntes the byſſhoppes & to al congregacions cõmytted vnto thẽ, ȳ ſprete of grace, & that in ȳ truth they maye

pleaſe

please the, powre out on thē ỳ perpetuall dewe of thy benediction. By Christ our Lorde,
So be it.

¶ For the people and all estates.

FOr thy pytie (Lorde) we beseech ỳ to louse the bandes of all our synnes, & through ỳ prayer of the blessed glorious virgyn Mary, wyth al thy sayntes, kepe vs thy seruauntes & oure kynge and all Christē people in al holynesse, & all that by kynred of bloude familiaritye, confessiō or prayer be alyed vnto vs, clense them Lorde of all vyces, lyghte thē with vertues, peace and helth geue vnto vs, auoyde from vs all our enemyes, as well visible as inuisible, geue thy charyty to our frendes and to our enemyes, & expell all pestylence and famyne, & to all christē people quycke & dead, graunt lyfe & endles rest. By Christ our lorde.
So be it.

¶ For Charytye.

O God which dooste powre the gyftes of charytye into the hartes of the faythfull, through grace of the holy goost, graunt vnto thy seruauntes both men and women (for whō we praye vnto thy mercy, helth of body and soule, that they maye loue the wyth all theyr power, and perform wyth al loue the thynges that be pleasyng to the. By Christ our Lorde. So be it.

¶ For peace.

O God from whome all holy desyres, all good counsels and all iuste workes do, procede

gyue

gyue vnto vs thesame peace which the worlde can not geue: that our hartes beynge obedyent to thy commaundementes (and the feare of our enemyes take awaye) our tyme may be peasyble through thy proteccion. By Christ our Lorde.

¶ For the soules departed.

GOd that arte creatoure and redemer of all faythfull people, graunte vnto the soules of all true beleuers beynge deade, remyssion of all theyr synnes, that through deuoute prayers they maye attayne thy gracyous pardon which they haue alwaye desyred. By Christ oure Lorde.

So be it.

(*)

¶ An instruction of the maner in hearynge of the Masse, shewynge howe and to what intente it shulde be herde; the whiche instruction I haue (by occasion) preuented with a declaracion to the instablyshmente of the Christen fayth, concernynge the Sacramēt of as the aulter whyche is consecrated in the Masse.

THe order taken of me in thys prymer, (mooste deare reader) setteth here followynge certayne meditacions to be sayd at the sacrynge (as we cal it) of the masse, & in the masse tyme, which masse is a consecracion of the body and bloude of Christ by the power of God worckynge secretly in the wordes that are spoken of the preest, and instituted for a specyall memory of Christes passion, set forth wyth certayne ceremonies, and deuoute suffragies, to the enkyndlynge and styrynge vp of the deuocions or deuoute myndes, not only of the preest, but also of the hearers: to the entent that they maye impende a dew honoure, as concernynge theyr deuty to the same blessed sacrament. And for as much as dyuers people dyuersly do heare it, some for custome, some by shame cōpelled, some wyth smale deuocion, some cōtented to heare and se what the preest doth, thynketh it ynoughe to be present in the churche whyle it is a doyng, but not so many (as I wolde wyshe) doth heare the same to the ende that Christe dyd ordeyne it to be done for. And specyally a great sorte (which is worst of all) maketh this moste holy sacrament of no estimacion nor reuerence, pernycyously affyrmynge that in that sacrament is not the presence of the body and bloude of Christe. I haue thought it conuenyente and some what necessarye both to make a declaracyon to the deuoute readers of the fayth that belongeth to the same, and also to geue instruccyon to what vse or purpose they shulde frequent the consecracyon and mynistracyon of it.

Whiche

Whiche entrepryse (gentle readers) I take in hande, not because I thynke my selfe of such excellent iudgement, and learnynge, that I can exquysytely and suffycyently declare and satysfye the reader of the misteryes of so excellent and hygh sacrament: but that onely I wolde shewe some token of my deuty to my euen Chriſten in the distribucion vnto hym of suche talent whyche God hath lente me. And fyrst shall I reherse the scriptures whych the sacramentaries go aboute to enstablyshe theyr hereticall opinion, as concernynge the body of Chriſt, presence of the same sacrament, declarynge such places of scripture (that they haue chosen) in theyr owne natyue sence ỳ hereby may appere both ỳ they distort ỳ scripture for theyr singuler oppyniõ & also ỳ theyr opiniõ is no lesse then an heresy, and therfore vtterly to be forsakẽ of euery true chriſtiã. Scõdely wyll I inferre ỳ scriptures wt the consent of a few sentences of the moste auncyent Doctours, to the confyrmacion of the wpryght and infallyble truth and veryte. Wyth what eupl spirite were they inspyred and inflated, which to proue that the presence of the body of Chriſt is not in the sacrament of thaulter, brought in this texte of Chriſt wrytten in Math. xxiiii. Then yf any man shall say vnto you, lo here is Chriſt, or there, beleue him not. What readers is ignorant to what purpose Chriſt spake these wordes. Chriſt lamentynge the desolacion and distruccion of Ierusalem which he premonished surely to ensue. Mathew. xxiii. The Apostles came to him, and desyred him to knowe what tyme these thynges shulde come to passe. To whome Chriſt made this answere. Take hede that no man deceyue you, for there shal come many in my name and saye: I am Chriſt, and so shall deceyue many. ffor Chriſt as a louynge mayster to his disciples wyllyng theyr constancy in the fayth, before ony such temporall trouble, premonyshed them, that many false Chriſtes, many false prophetes shulde come, to the intent they shuld not be decepued. Such Antichriſtes of truth, (accordyng to Chriſtes sayeng) there were as in the Actes the. v. chapter. We read of one Theudas which boastyng himselfe to be the great Prophete of God, promysyng great wonderfull thynges, as by his commaundement to deuyde the floude of Iordayne, there cleued vnto hym a nombre of men about. iiii C which he shamfully decepued. Iudas also of Galilye, of whom in

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The same Chapter we read, beynge an auctor of a seete, and a false teacher drewe many people after him, and brought them to perdi tion. Was not also Symon Magus by the meanes that he had bewytched the people, called of the lest and the greatest, the power of god, which is great. Act. viii. Dyd not Herode also syttyng vpō his iudgement seate in his kyngely apparell, and settynge forthe himselfe with a goodly oratyon made to the people, so blynded thē that they toke him as a God. Act. ii. For the whiche he beyng inflated and vsurpynge to himselfe goddes honour, the angel of the LORDE smote him and was eaten vp with wormes & so dyed. What shall I stande in the rehersall of many? as of the Sorserer called Bar Jesu a false Prophete as in the Actes the. v. Chapter doth testyfy whiche beynge with Sergius paulus, withstode the preachyng of Christes name and sought to turne away Sergius from the fayth, and also of certayne other lyke of the which Josephus doth make large mencion. Agayn such false Christes & false prophetes speaketh Christ, for well he knewe that after his Ascencion suche wolde come in his name and deceyue many for this cause sayde he vnto his Apostles (to the intent they shuld auoyde them.) Yf any saye vnto you: lo here is Christ, beleue thē not. for there shall aryse false Christes and false Prophetes, and shall do great tokens and wonders, insomuch that yf it were possyble the very chosen shulde be brought into errour. Beholde nowe gentle readers, and iudge yf this text make ony thyng agaynst the presence of the body of Christ in the Sacrament of the aulter. But that Christe here only premonished his Apostles (as thou mayst nowe easly perceyue) of false Christes and false Prophetes, lest by them, worbyng portantes, wonders and sygnes, it might haue chaunsed the Apostles to haue ben deceyued, and not of the sacrament of the aulter, for in this texte he mynded nothyng lesse.

With this texte so and after such a sorte distorted, they maye proue that Christ is not in heauen. For to be in heauen is by a lyke argument (after our maner of spech) to saye here or ther, then yf a man shulde saye accordynge to the article of his fayth, that Christ is syttyng on the right hande of his father, ye shuld not beleue him, nor yet shuld ye beleue Steuen which sayd as in the Actes the. vii. Chapter doth testifye, that he sawe Jesus on the ryght

hande of God. Thus yf I wolde deuelyshly wrast thys texte and wyth carnall reasons perswade the same, it myght be proued that Christ is no where. For yf ye saye that Christe is in heauen, in the earth, in the sacrament of the aulter or ony other where, thys texte (as they apply hym) wylleth that you shall not be beleued. Yet as the one is abominable heresye so is the other, and the texte maketh as much for the one as for the other.

Yf we had nomore probacion of theyr falshed but thys, I thynke it were ynough, for he that can bryng no texte truly alleged, but seketh some wrastyng worke, he were to be suspectyd, and it is a vehement suspition that his matter is not good, whych seketh a false probacion to mayntayne it, for the truth hath of hir owne, and seketh not to make falsehed hyr frende. Yet not in thys texte alone you shall only fynde the maynteners of thys opinion worthy to be reprehended, but in many other as in thys texte also whych for the settynge forth of theyr sayd opinion, they triūphātly bryng in. Christe to hys dysciples (murmurynge agaynst the pourynge of the precious oyntment vpon hys heade) sayd, ye shal haue alway the poore wyth you, but me shal ye not haue alwayes Yf we shall not haue Christe alwayes, then is he not in the sacrament of the aulter, in the whych alwayes we beleue hym to be.

Yee I wold stande in the bare contencion of thys matter, and wolde not laboure to confounde the falshed and set forth the truth, I wolde only bryng thys texte of Matth the. xxviii. Chapter, agaynst them, whych Christ after hys resurrection sayd to hys Apostles, and lo (sayd he) I am wyth you euery daye vnto the ende of the worlde, whych texte as the other sayeth, that we shall not haue Christ alwayes, where by they conclude that we haue not Christ in the sacrament of the aulter, euen so doth it saye that he is wyth vs euery daye vnto the ende of the worlde, where by we maye conclude that he is in the sacrament of the aulter, and in it beynge present wyth vs euery daye vnto the worldes ende. But contencion set aparte I wyll as nye as I can come to the pyth of the truth. It is to be noted and vnderstande that Christ (as Isay in the. xiii. Chapter of hym dyd prophecy as cōcernynge hys fyrst state in the manhode was the moost symple and dispysed of all

whyche

whyche had good experience of sorowes and infirmities whyche shulde be reken̄ed so symple and so vyle that some should hyde theyr faces from hym, whose pouertye in that estate was suche that as he hymselfe doth testifye Luke.ix. he had no place to put hys heade in, for whose infyrme condicion & lowe estate. Paule to the Philyppians declarynge the complyshment of Isayes prophecye, testifyeth that he made hymselfe of no reputacion, and toke vpon hym the nature of a seruaunt, became lyke another man, & was fou̾de in hys shape as a man, he humbled hymselfe and became obedient vnto the death, eue̾ the death of the Crosse, so that Christ in thys estate was full of infyrmities, was passible & mortall (in al thynges as Paule sayeth founde as man) onely that in hym was no synne. Wherfore when the disciples murmured that Mary Magdalene dyd poure the swete and precious oyntment vpō Christes heade, he sayde: Ye shall haue poore men wyth you alwayes, to whome whan ye lyst ye maye do good, but me a poore man and a passible man (as I am now) to whome you may do suche corporall obsequye, you shall not haue alwayes. For Christe after hys resurrection had no mortall body, no passible body, no bodye indued or infected wyth infirmities, but he had then an immortall body, an impassible body, and a glorifyed body, in the whyche bodye he beynge present wyth hys disciples, and speakynge wyth thē, counted hym as though he had not ben w̄ thē. For as Luke.xxiiii. reherseth he sayde: these be the wordes whych I spake vnto you whyle I was yet wyth you. For it must be all fulfylled that was wrytten of me in the lawe of Moyses, in the Prophetes, and in the Psalmes.

Note deligently how Christe sayeth whyle I was wyth you, countynge hym selfe not then to be wyth them, wyth whome he was present, & to whō he then spake bycause thē he had not a such lyke body, whych then indued wyth infyrmityes, as theyrs were, but an immortall and inpassible body. By thys texte eupdentlye may be proued thyrrygbt & true vnderstandynge of the other texte, whych they falsly do allege, whych is that Christ is not, nor wyl be wyth vs alwayes wyth a presence of a mortall body, or of a despecte body. But he is wyth vs by hys power and wyth a presence

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of an vnmortall body.

What shulde I stande in rehersall of many of theyr wrested auctorities, which a very yong reader may sone deprehend that they are not taken in theyr natyue sēce. Yf the places of theyr auctorities be so eyple and feble, much more is theyr carnall & blynde reasōs (which take none effecte in matters of fayth) are very feble. Wherfore I thynke it but wast labour to reherse any more of thē seynge they are but frevolous and maye sone be assoyled of any true christian. Yet these to reherse I haue thought it expedient, to the intent that the reader maye knowe and perceyue by wrastyng of these auctorities, that al the other that they alleage for this purpose be of lyke condicion. Wherfore yf ther be any auctoryte or reson brought or made agaynst you, suspecte it and thynke (as you maye very well) that it is false though you for lacke of learnyng or knowledge can not deprehende the falshed therof, or discusse the partes of it.

The truth of this, is, and hath ben euer sence Christes supper certaynly euident and voyde of al doute to the, which with mekenesse do reade the scriptures, deferrynge the power of theyr owne wyttes, and wholy commyttyng them selues and theyr vnderstādyng to god, and to the instrucciō of the grace of his holy spirite. ffor in the vnderstandyng of the scriptures all fantasies, quyddities, and inuencions of mens braynes (in the whiche some of late dayes to depely haue laboured) repelled and forsaken, in whose place are ꝑ substanciall truth, simplicite, & goddes grace to be receyued & amplexed christes wordes syncerly to interprete tate. They were to nyse in theyr prety lytle fayth which so properly denyenge the possibilyte of Goddes power enterprysed with a quyddite to chaunge Christes worde, that where as Christ sayd by manyfest sentence, This is my body. They saye that he wolde haue sayde, this signifyeth my body. But Christ at that tyme was no babe, he coulde well speake that, that he meaned or thought, specially to his Apostles, to whome it was geuen to knowe the misteries of thē kyngdom of god. Luc. viii. And to whom he vsed no parables, but expounded of his owne mouth. Or els they were very nye of Christes councell, when they can (at the least) they take vpon thē to knowe Christes thought hauyng no parte of his worde to declare

ware the same to them, yet they seme to make Christ such one that he wolde saye one thynge and thynke another, and in conclusion his word to be clene contrary to his thought. What shuld I stande so long in the cõfutacion of theyr vayn reasõs in this lytle thyng, which (deare reader) I set forth only for a moniciõ of such heresies and for a confirmacion of the truth to the vnlearned, that they by this maye learne to beware of theyr deuelysh reasons, and be confirmed in the true waye, and be enstablyshed in the same. And not for an absolute or exquisyte worke which asketh much more learnyng and wysdome in sentence then I haue here expressed. Yet notwithstanding for the fauour of the vpright truth and settyng forth of the same (all theyr heretical inuencions and tryflyng reasons omytted and set aparte) I wyll in this matter set forth grosly & playnly that I maye instruct the rude by Christes acte, word and learnyng.

Fyrst as saynt Paule sayeth: The shadowes and figures are gone and we haue the bodye, we haue not therfore the fygure of Christes body and bloud but the selfe same thyng. Exodi. xvi. We haue not Manna as the Jewes had in deserte: We haue not the shewe bread of the Temple, for that manufact temple and the golden table are passed. We haue not the bread that Helye had prepared by the aungell which strengthed him forty dayes. iii. Reg. xix. Neyther haue we the bread and wyne that Melchysidech the preest of the hyest offered vnto Abraham. Gene. xiiii. For these are passed and gone afore as shadowes and figures, and in theyr stedes haue succeded the verye, for Christe hath fulfylled all the lawe & prophetes (that were of hym) in hymselfe and his actes, why then shuld we abyde any mo fygures of him, except the estate and condiciõ of our church be no perfecter then the Jewes synagoge which had nothyng but fygures, but that cã not be. Wherfore I let passe this Jewes interpretacion of Christes wordes with all theyr fygures and wyl declare by these wordes, the acte, & learning of Christ that in that most blessed Sacrament is (not as in a fygure) the very body and bloud of Christ. For he beyng the wysdom of the father and very God, equall with the father knowyng all thynges to come, by his euerlastyng knowledge, he perceyued the tyme to draw neare in the which he wolde suffre, he sayd to his disciples.

Math. xxvi.

Mat.xxvi. Ye knowe that after two dayes shalbe easter, and the sonne of man shalbe delyuered, to be crucifyed. And I haue hertely desyred to eate thys easter lambe with you before I suffre. The he syttynge with his apostles toke the breade gaue thankes, and brake it and gaue it to the disciples and sayde: Take, eate thys is my body. And he toke the cuppe and thanked, and gaue it them, & sayde: Drynke ye all therof. Thys is my bloude of the new testament that shalbe shed for many, for the remission of synnes. This do in the remembraunce of me. These wordes marke well and let no vayne nor carnall reason seduce the. But let fayth be thy guyde in thys matter for reason can not apprehende the knowelege of fayth, for fayth is aboue reason it excedeth reason, it depen deth not of reason. Fayth as sayne Paule Heb.xi. doth defyne, is a sure confidence of thynges whych are hoped for, and a certaynte of thynges which are not sene. Which fayth also as saynte Paule doth testifye. Rom.x. commeth vnto vs by hearynge, and hearyng commeth by the worde of God. Thy reason and wytte therfore captyue in the obsequy of Christe, and stryre vp and quycken thy fayth by the hearynge of the worde of God. The worde of God as it is aboue mencioned doth declare that Christe takynge the breade sayde it was his body. Seynge then that gods worde dothe saye that Christ dyd transmute the substaunce of the breade into hys body. Geue a fayth to it though reason can not attayne the knowlege of it, and cease accordynge to resons motion, to questiō as the Caphernaites dyd. When they asked of Christe, howe can thys man geue vs hys flesshe to eate, for ther is nothynge vnpossible to god. In these wordes of Christ thou mayest note the institucion of the consecracion of the body of Christe, and the auctoure and founder of thesame. The auctoure and founder of thesame was no lyghte fantasyed man. He was no lyenge man, he was no man that by settynge forthe of a newe secte or of a newe opinion soughte hys owne glorye. But it was Jesus Christ, the sonne of the eternall lyuynge God, God and man, in whom was euerlastynge wysedom wythout decaye. Euerlastyng constancy wythout mutabilite, he beynge not only true, but also the very truthe, whome the voyce of the father from heauen dyd commende sayenge: Thys is my deare sonne in whome

whō I delyte, heare hym. Whē therfore Christ beyng both true & the very truth in whom was no doublenes of spech, but playnes and simplicite, whom the father speakyng from heuen wylled vs to heare) takyng the bread and blessyng it, sayd: This is my body, and blessyng the cup, sayd: This is my blood. We ought as Christ is playne, true, and wythout doublenes, so wythout troppys, methaphors, similitudes, signifycacions and all other crafty quyddities and logicall intencions, playnly, truly, and without doublenes to take and receaue the wordes as Christ hath spoken them. Christ playnly by demonstracion takyng the bread, sayde: This is my body. What shuld we then enterpryse to say agaynst hym that there was not his body. The institution then of the cōsecracion of the body of Christ, was by the worde of Christ, sayeng: This is my body. This body, in the forme of bread of Christ consecrated (for as much as he was then departynge from them: and from theyr eyes) that mortall and sensible body shuld be substracted, he distrybuted then beyng present wyth them his bodye in that forme and sort, of the which after his departyng they shuld take no mistrust. But that by theyr fayth they myght se hym alwayes present. By the which they shuld take comforte and also by the contemplacion of that alwayes to haue a fressh memoriall or remembraunce of his passion and death. Wherfore he sayd to the Lu. xxii. This do you in the remembraunce of me. In these wordes we are not only monyshed to haue a contynual remembraūce of Christes death, but also it is omytted vs (as for a cause of that same remembraunce. For Christe sayde (hoc facite. This do you. Obserue therfore diligent reader and note that Christ had (as I haue aboue sayde) geuen them his body they receyued it, he wylled them that they shulde do it in the remembraunce of hym. What shuld they do? that they receyued at Christes hand. What receyued they at Christes hand? they receyued his very body. Then Christ wold they shuld do this, that is to receyue his body (and not only a pece of bread) in the remembraunce of him. It maye be further questioned, where shuld they haue Christes body he beyng ascended into ꝑ heauens, & syttyng on the ryght hande of his father? Verely in the Sacramēt of the alter by his power now consecrated as it was before his power beyng no lesse now

then it was the, for he that wylled them to receyue his body, and
drynke his bloud in the remembrance of hym, wrought then, and
nowe also by his power worketh the consecracion of his owne bo
dy, or els how shuld they do that thyng which Christ wylled the
to do. Actu. xxii, That the very body of Christ was receyued of
the Apostles and of other Christians after that he was ascended
it is manifest not onely in the Actes of the Apostles but also in
other places, as namely fyrst, in the fyrst epistle of Saynt Paule
to the Corinthians. In the which place Saynt Paule exortynge
them from ydolatry certyfyeth them that as yet there hath no tep-
tacion ouertaken them, but such as foloweth the nature of man.
Wherfore he wylleth them not only to flye from ydolatry, but al
so from the partakyng of ydolatytes, that is from such meates
as were offred to ydols. Which vyce he counteth not to fo-
low the nature of man, but rather to come of deuelysh malyce.
Now to auoyde the partakyng of ydolatytes. he compareth or
rather maketh a similitude of the LORDES table, and the ta-
ble of the deuell, declaryng that as the partakers of the body of
Christ are one body in Christ, so the partakers of ydolatytes be
one body in the deuell, and begynneth his purpose after this ma-
ner. Wherfore my dearly beloued flye from ydolatrye or flye
from the worshyppyng of ydols. I speake (sayeth he) vnto them
which haue discrecion. Judge ye what I saye, the cuppe of thanke
gyuyng, wherwith we geue thankes, is it not the partakyng of
the bloud of Christ? The bread that we breake is it not the par
takyng of the body of Christ? For we many are one breade and
one body, in as muche as we all are partakers of one breade.
For the profe of his sentence, that is that the receyuers of the one
or of the other are in the felowshyp of the same, he sayeth. Be-
holde Israell after the flesshe. They that eate the sacrifyces are
not they partakees of the aulter. And then he cometh to the
other party, in the which after he had declared that the offrynges
of the heathen were to deuels and not to God. he sayeth
nowe wold I not that ye shuld be in the felowshyppe of deuels.
And why? Bycause these can not stande togyther and imme-
diatly he sayeth: Ye can not drynke of the cuppe of the LORDE

and

nd of the cuppe of the deuels, ye cā not be partakers of the LORDES table and of the table of the deuels. So nowe deare reader, what expresse sentence Paule hath wrytten of the bodye and bloud of Christ which after my censure is of suche strength for the presence of the body of Christ in the Sacrament, that it can not be iustlye resysted. Yet not withstandynge yf ye luste not to geue credyte to my exyle and weke iudgement, geue credēce to the iudgement of Chrisostome, Jerome, Ambrose, Theophelacte, Thomas, and Erasmus, which expoundyng this place I am sure do take Saynt Paule here to haue spoken of the bodye and bloud of Christ. Whose sentences I wold haue here inserted, but for auoydyng of prolixite, let the learned search the Doctours, and trye the truth. In the second chapter to the Corinthians, Saynt Paule also after he had rebuked the enormityes and abuses of the Corinthians about the receyuyng of the body of Christ, he taught them the true vse of it. In the settyng forth of the which he maketh a very euydent mencion of the same body of Christ, which document and learnyng, which ordinaunces also that he deliuered them, he certifyeth them that he receyued it of the LORDE, after the reherfall of the wordes of Christ which I desyre the diligent reader there to reade, he doth inferre godly monicions for the receyuyng of the body of Christ and declareth the daunger of the euell receyuer, sayeng: Who so euer shal eate of this bread and drynke of this cuppe of the LORDE vnworthely shalbe guilty of the body and bloud of the LORDE. But let a man examyne him selfe and so let him eate of thys breade and drynke of this cuppe. For he that eateth and drynketh vnworthely, eateth and drynkethe his owne dampnacion, bycause he maketh no difference of the LORDES bodye. I can not a lytle meruayle that mē so malyciously and errontously wyl fal from the trueth hauynge suche a clere sentente of Saynt Paule which so manifestly doth declare and open the verye of the body of Christe in the Sacramente, that to a Christian reader as I suppose there is no doute nor diffyculty as concernynge hys fayth in this matter left vndesolued.

Yet althoughe thys place be so good, and full of strength lest? shulde offende wyth prolixite, or discorage wyth tedyousnes brefly nothynge with me two thynges in S. Paule, I hertely desyre you pondre hys sentence. ffyrste note that where as saynt Paule in ꝑ begynnyng of hys sentence, speakynge of ꝑ sacrament, accordynge to our sensible knowlege doth call that breade, in the ende of the sentence as an exposicion to hys fyrst worde calleth it the body & bloude of Christ. And in the last sentẽce where that he sayeth that the vnworthy receauer of the bread, doth receaue it to hys damnacion, subuertynge the cause addeth an exposicion of hys worde and sayeth: Because he maketh no difference of the Lordes bodye. Note then and beholde that S. Paule dothe not call the sacrament onely bread. But also nampnge thesame calleth it the body and bloude of the Lorde and the LORDES body. So breade it maye be called accordynge to our sensible knowlege, for we se nothynge but bread, we tast nothynge but breade, we fele nothynge but breade, but by faythe we beleue the bodye of Christe and no bread, for bread hath no place wyth the body of Christe. The other that I do note is of the vnworthynes of the receauyng, and of the paynes taxed for thesame S. Paule counceleth the receauers of thys sacrament to examen themselues lest they shulde receaue it vnworthelye, for in so doynge they shall receaue it to theyr damnacion, and be gyltye of the bodye and bloude of the LORDE, because they make no difference of the body of the LORDE. Now yf ther be not the body of Christe in the sacrament of the alter, why dothe Paule councell the receauers to examen themselues? shulde they do for to eate a pece of bread? Or why more for the eatynge of thys breade, then of other bread. ffurther how shuld a mã eate a pece of bread vnworthely? except ye wyl say that he hath taken excesse of it, or as the commẽ sayenge is that a man is vnworthy to eate of ꝑ breadbecause he laboureth not for it which vnworthynes taketh no place here in thys matter. Moreouer yf ther be not ꝑ body of Christ but breade, why shuld ꝑ receauers for the receaupnge of a pece of bread be gylty of the body and bloude of the LORDE? And how shulde they receaue it to theyr dampnacion? There is no comparyson betwexte the facte and ꝑ payne, yf it be nothynge but breade, I suppose ꝑ the iustice of god

wyll

wyll not make a man gylty of the bodye and bloude of the Lorde for eatyng of a pece of bread, wythout an ordinaunce or a law going before. Also howe in the recepuyng of a pece of bread shuld the receyuers make difference of the body of the Lorde, yf the body of the LORDE be not there. But for as much as S. Paule willeth vs not to recepue the Sacrament vnworthely, for yf we do, we recepue it to our dānaciō bycause we make no dyfferēce of the body of ỹ LORD. I take it that in the sacramēt of the aulter is the very body of Christ, in the respect of whom we recepue it worthely or vnworthely, and by whose presence yf we recepue it with the examynacion of our selues, we make a dyfference of the body of the LORDE. And for as much as Christ blessyng the bread, and geuyng it to his Apostles, sayd: This is my body. I beleue that in the Sacramēt is his body, for sure I am that he (beyng the truth) can not lye. Yet for as much as the malyce of heresy is not so sone quenched, but alwayes seketh to withstand the truth, and peraduenture as the Pharisyes dyd agaynst Christ, not hauyng what to saye to hym, fel to calumniacion. So wyll they yet, and wyll saye although it hath ben so taken for a smale tyme, yet we haue swerued from the primatyue church. Therfore we shall here inferre the sentences of some of the eldest and most auncient Doctours of the churth, which were very nygh to the primatyue church, by whose vniforme consent we maye perceyue the trouth of the matter to be the surer. Tertullyan one of the auncient wryters of Christes church nexte to the Apostles agaynst Marcio an here lyke sayth these wordes. Christ when he had sayd, that hartely he desyred to eate the Easter with his disciples. The bread taken & distrybuted to his Apostles. he made his body, sayeng. This is my body. Yf this auncient wryter beyng so nygh to the prymatyue church which knewe the very truth as it was recepued of the Apostles. And knewe also howe they dyd, sayth confyrmably to our fayth, & to our vnderstandyng of the scripture it is an argument that we are in a good way and that we truly do interpretate the scripture although a forte whotelynges thynke the contrary. Saynte Cyprian also a holy martyr and an auncient wryter maketh a hole sermon of the supper of the LORDE, in the which amonge many goodly sentences of the Sacrament) as in

dede there is plentye) he hathe thys sentence. Thiste thys sacra
ment sometyme doth call hys body, sometyme hys flesh & blonde
somtyme bread. That hys commen bread ꝑ chaunged into flesh and
blonde doth procure lyfe. &c. Although thys is very manifestly
spoken, yet moze playnlyer he speketh in another sentence. Thys
bread (sayeth he) that the Lozdegaue vnto his disciples throughe
the omnipotency of the wozde chaunged not in figure oz in out-
warde fozme but in nature is made flesh and as in the person of
Thzist the manhode was seue and the Godhed hyd so in the visi-
ble Sacramente the deuyne nature inuisible infundeth hymselfe
to the intente that vnto the Thzistian religion about the Sacra-
mentes shulde be deuotion. Is not thys as playnly spoken as any
man can speake? To thys man beynge so auncient an holy mar-
tyz, we shuld and ought to gyue credence befoze. & L. Swyngling
oz any such other. Yet that we maye se the argument of many
good men which yet were in dyuers tymes some other shalbe re-
cyted S. Ambzose differreth not in sentence from these, he sayde:
Because that by the death of the LORDE we are delyuered of it
we declare oure selues to be myndefull in that we eate his bodye
and dzynke hys blonde whych were offred foz vs. In the. vi. boke
of the sacramentes, he doth treate of the same also. He also sayeth:
yf the wozde of Helyas was of such power that he causeth ꝑ fyze
to come downe from heauen. Shall not the wozde of Thzist be of
such power that it shal chalige the substaunce of thynges (that is)
the substaunce of bzeade & wyne into the substaunce of hys bodye
and blonde. It is rede of all the wozkes of the wozlde that he sayde
the wozd, & they were made. Therfoze the wozde of God (that is)
the sonne of God whyche coulde of nothynge make all thynges
that were, can not he chalige the thynges that be into it that they
were not? Thou seest gentle reader the sentence of S. Ambzose,
thou mayest perceaue that he agreeth wyth thother. S. Hierome
also a man both of great learnynge, and holynes, dissenteth not
from thys doctryne, he sayeth: After that the figuratyue Easter
was fulfylled, and Thzyste wyth hys Apostles hadde eaten the
Easterlambe he toke the bzeade whych confozteth the herte of man
and went to the true Sacrament of Easter that euen, as in the

prefiguracion of hym Melchysedech the preste of the hygh God dyd, offrynge bread and wyne, he also wolde set forth the truthe of his body and bloud. Saynt Austen also a famouse man both of lyfe and of lernyng varyeth not from these men, but sayth, thys in the forme of breade & wyne, whych we se we do honour thynges that we do not se (that is) the body and bloude of Christ. Beholde the sentences both faythfull and godly, And for as muche as the wrytters of them were men to be reputed and not disdayned, esteme them of authorite. S. Gregory also a man of good authoritye followed the same trade, sayenge: As the diuinitie of the worde doth fyll all the worlde so in many places is the body of Christe consecrated and yet be there not many bodyes of Christe, but one body and one bloude. Eusebius Emisenus also a mā not to be despysed, sayth thys: The inuisible preest with his worde by a secret power doth chaūge ỹ visible creatures into the substaūce of hys body and bloude, ponder nowe gentle readers the vnyforme consent of these doctours which (as for a certayne of them although they were in dyuers tymes and contrees yet the holy goost theyr scole mayster and the mayster of truth taught them all (as concernynge the poyntes of our fayth) one lesson of truth. So that they all do agre in thys truth, that in the Sacrament of the aulter is the very body of Christe. Many mo maye be rehersed that do agre in thys poynte whyche playnly were ynough to fyll a hole boke. Therfore shall they be omytted trustynge that these fewe (yf theyr auncient holynes and learnynge be pondered) with the places of scripture aboue rehersed are sufficiente to staye a Christians herte yf he be not already drowned in heresye. Seyng then that the scriptures which can not be but one, and these famouse doctours agreyng to the same do teache that in the sacrament of the aulter is the body of Christe. Let euery true Christian (not with a dissemblyng mouth for feare of payne, but with an vnfayned herte for the loue of the trouthe, not onely professe, but also beleue that in that sacramente is the very bodye of Christe. Thys sacramente consecrated (not by the power of the minister the preste) but by the power of God worke kyng in hys word spoke of the preest, people shuld frequēt for ỹ pur

pose

pose for them whych Christ dyd institue it. Christ when he had consecrated hys body, & delyuered it to hys Apostles, sayde: Thys do you in the remembraunce of me. Then shulde all Christians frequent this sacrament for the remãbraunce of Christ. To what remẽbraunce of Christ: Uerely to ỹ remẽbraunce of hys death & That euery Christiã seynge or receyuyng his body shuld remẽbre, & alwayes haue before theyr eyes, that Christes body for theyr sake (whych of themselues, were vnable, and vnsufficient to make amendes) was delyuered to his enemyes, and for theyr offence whyche they by none of theyr merites coulde put awaye was he whypped and scourged, beaten and deluded, nayled on the crosse, and wyth a spere thorowe the herte perced, and thys freely oute of that swete vessell to wasshe awaye the offence, he shed water and bloude. Thys to them by hys passion redemed, and by thesame to the father reconcyled, he hathe gyuen the meryte of his passion, which vnfaynedly, hath, is, and shalbe sufficient for the synnes of all the worlde, for he sayde: Thys is my body, whych for you shal be delyuered. And thys is my bloude, which for you shalbe shed. After this sorte al ye Christians, when you se or receyue the Sacrament, haue of Christ such a remembraunce and forget not to be thankefull. ffor to this purpose you shulde se or receyue it, and not to make a gasyng stocke of it & when you haue sene you haue all done. So that you thynke you haue no more to do, but to se it or to receyue it. And this that thankeful remembraunce of that blessed death or passion with the acknowlegyng of the frutes and benefytes of the same is forgotten, and though as no parte of our duetye, which of trouth is the chefe parte of our duetie, as often as we by fayth do se the body of our sauyour Christ in that Sacrament. And further when the death of Christ is thus remembred, then shulde men also remembre that as Saynt Peter sayth 1. Pet. iii. Christ hath suffred, leauing an ensample vnto you, that you shuld folowe his steppes, which is as he dyd beare the Crosse, so you must beare your Crosse. As he mortifyed our synne in his flesh beyng crucifyed on the crosse. So ought you to mortyfy and slaye synne in your bodyes, crucifyeng your flesh with the lustes and desyres. ffor as Saynt Paule sayth Gala. v. they that are Christes, hath so crucifyed theyr flesh. Wherfore deare reader

ommynge to the presence of the blessed bodye of Christe of these thynges be not forgetfull, but aboue all be not vnfayethful, let fayth in thys matter be thy gupde. And when by faythe thou beholdest Christes body, by a thankfull remembraunce. Remembre also the death and passion of thesame bodye remembrynge the death of the bodye, in the whyche thy synne was slayne, beynge Crucyfyed on the cresse. Remembre also to mortifye synne in thyne owne body, by crucyfyenge it wyth the lustes and desyres. To thys purpose deare reader thou shuldest heare masse, therfore note well and marke thys lytle rude thynge that by it thou mayest be stablysshed in thy fayth, and learne by the hearynge of masse, so to remembre Christes death and passō that lyke a true Christen thou mayest beare Christes crosse in thys lyfe that by the merycte of Christes death suffred on his crosse thou mayeste come to the eternall lyfe. ¶ Vale.

¶ A prayer to be sayde before masse.

O Lorde Jesu Christe which art our very bysshoppe and dyddest offer thy selfe vnto God the father a pure and immaculate hoost, on the aulter of the crosse for vs myserable synners whiche also gauest thy flesh vnto vs to eate, and thy bloude to drynke, and madest thys mysterye of thy body and bloude in the power of thy holy spryte for a remembraunce of thy moost holy passion, (sayeng:) As often tymes as ye do these thynges, ye shall do them in the remembraunce of me, I therfore (o lorde) vnworthy synner of a deuoute mynde haue repared hyther vnto thy tēple (although a synner) to heare & se that blessed sacrifice of praysynge whych thou thou thyselfe commaundest to be done for a memo

ryall of thy holy passion, to the intente ꝑ I myght sture vp in me a fresh remembraunce of thy moost blessed death, and to geue the thankes for ꝑ moost mercyfull charyte, that moued the to bye and redeme my soule wyth so great pryce.

Graunte me (moost mercyfull Lorde) not onlye to se thys mysterye wyth my bodely eyes, but specyally to se it wyth my inwarde eyes of fayth, and therby to haue, holly a louely and a thankefull remembraunce of that blessed passion and death, and there in to continue vntyll the houre of my death. So be it.

¶ A prayer to be sayde at the eleuacion tyme.

HAyle very body, incarnate of a vyrgyne,
Nayled on a crosse, & offred for mans synnes,
Whose syde beyng perced, blode ranne out plenteously
At the houre of death let vs receaue the bodely,
O swete, O holy, O Jesu sonne of Mary.

¶ A prayer to be sayde after. the masse.

OLorde God omnipotent whiche (not of oure desertes) but thorow the inestimable merite the blessed passion of thy sonne Jesu Christe hast redemed man and reconcyled hym to thy fauoure, graunt vnto me moost myserable synner whyche haue here vnder the forme of breade and wyne, by faythe sene the body and blonde of my saueoure, in the remembraunce of hym, so to remember

member his death and his sayenge, that I maye take his Crosse and folow him all the dayes of my lyfe, that I maye all fleshly lustes and synfull lyuyng vtterly forsake, that I maye al aduersite, al flyccion, and persecution paciently suffre. And so folowynge thy sonne Christe here with my crosse, may also continue in thy fauour, vnto the which I am reconcyled, by partakynge of the merites of his blessed passion, and finally that I maye come vnto thy glorye whiche thou haste promised vnto thy elect thorow our Lorde Jesu Christ thy sone. Which lyueth and reyghneth with the in vnite of the holy ghost worlde without ende. So be it.

¶ The Prologe to the Dirige.

¶ We reade in sondrye places of the Byble (most deare reader) that the antique people, the Hebrewes had a certayne maner of lamentacion for the dead, as we read, how Jacob was lamented and of Aaron and of Moyses in the last chapter of Exodus how they were lamẽted of the people certayn dayes, in lyke maner we haue of the funerall that was among the Jewes, as in the last of Genesis, we haue howe Joseph was inbawmed, and in the gospel howe the holy wemẽ prepared swete spyces to the funeral of christ of those olde Jewysh customes, hath there crepte into the church a custome to haue a certayne suffragies for the dead called dirige of Dirige the firste antheme hereof, but by whom or whan these suffrages were made, we haue no sure euidence of wrytyng, but dyuers auctors do ascrybe it to diuers as some to S. Isodore some

to Saynt Gregory, some to Pelagius, but whether he or the other made it, or this tyme or that, it forceth not muche, for thys we are suere, of that Saynt Paule taught vs that we shulde not vse suche lamentacion or mournynge for the deade, as thoughe we were without hope, but we shuld rather reioyce, as in them that rest in the slepe of peace. And as for such suffrages as are set forth in the Dirige, the collettes excepted, they are no more to be applyed for the dead thā for the quycke. But whether these were ordeyned at the fyrste to be sayde for the soules departed or no, I wyl make no doctryne of it, but this I know well that the reader of these maye haue a great learnynge and knowledge of the miseries and shortnesse of the lyfe of man, and maye learne hereby to dye well, and to haue a hope and truste of the laste resurrection And for this onely cause haue I also set forthe in thys primer a dirige of the whiche the thre fyrste lessons are of the miseries of mans lyfe, the myddell of the funerall of the deade corpus, and the last thre are of the last resurrection. For the office of the funerall althoughe it profyte not the soule, yet here in we not onelydo testifye oure fayth that we haue in the last rysynge, but also do accomplysshe the worke of charite in burynge of the deade.

¶The Euensonge of the dirige.

¶The antheme.

I shall please.

The. C, xiiii. Psalme. *Dilexi quoniam.*



I Am well pleased that the lorde hath heard the voyce of my prayer.

That he hath enclyned his eare vnto me, therfore wyll I call vpon hym as longe ts I lyue.

The snares of death compassed me rounde abo ute, the paynes of hel gate holde vpon me,

me, I founde trouble and heuynesse.
Then called I vpon the name of the lorde, o lorde delyuer my soule.
Gracyous is the lorde and ryghteous, yee oure God is mercifull.
The lorde preserueth the simple, I was broughte downe and he helped me.
Turne agayne then vnto thy reste (O my soule) for the lorde hath gyuen the thy desyre,
And why? thou haste delyuered my soule from death, myne eyes from teares, and my fete from fallynge.
I wyll walke before the Lorde, in the lande of the lyuynge.

℣ The antheme.
I shall please the lorde in the region of ỹ lyuynge.

℣ The antheme. Wo is me.

The. C. xix. Psalme *Addominum cum.*

When I am in trouble, I cal vpon ỹ Lorde and he hath herde me.
Delyuer my soule (O Lorde) from lyenge lyppes, and from a deceytfull tonge.
What rewarde shalbe geuen or done to the thou falfe tonge.
Euen myghty and sharpe arrowes, with hote burnynge coles.
Wo is me that my banyshment endureth so lõge, I dwell in the tabernacles of the sorowfull.
My soule hath longe dwelled amonge them that be enemyes vnto peace.

I laboured for peace, but when I spake therof, they prepared them to battayle.

℣ The antheme.

Wo is me, for that my banyshment is prologed.

The .C. xx. Psalme.

Leuaui oculos meos.

I Lyfte vp myne eyes vnto the hylles from whence commeth my helpe.

My helpe commeth from the lorde, which made heauen and earthe.

He shall not suffre thy fote to slyppe, neyther shall he that kepeth the, fall into a slomber.

Lo he shall neyther fall a slepe nor slomber, which kepeth Israell.

The Lorde kepeth the, the Lorde is thy defence, more then the ryght hande.

The Sonne shall not burne the by daye, nor the Moone by nyght.

The Lorde kepeth the from all euel, the Lorde kepeth euen thy soule.

The Lorde kepe thy goynge in and goynge oute, from thys tyme forth and euermore.

℣ The antheme.

The Lorde kepeth the from all euell, he kepeth eũ thy soule.

℣ The antheme. Yf thou.

The .C. xxix. Psalme. *De profundis.*

Oute of the depe called I vnto the (O Lorde) Lorde heare my voyce.

O let thyne eares consyder well the voyce of

of my complaynte.
Yf thou (Lorde) wylt be extreme to marke our iniquities (O Lorde) who maye abyde it?
But there is mercy wyth the, and because of thy lawe haue I abyden the (O Lorde.)
My soule hath abyden in his word, my soule hath trusted in the Lorde.
From the mornynge watche vntyll nyght, let Israell trust in the Lorde.
For with the Lorde ther is mercye, and hys redemption is plenteous.
And he shall redeme Israell frō al his iniquities.

The antheme.

Yf thou (lorde) imputest mens synnes vnto them: Lorde who shall abyde it?

The antheme. The worke.

The. C. xxxvii. Psalme.

Confitebor tibi domine.

I Wyll geue thankes vnto the (o lorde) with my whole herte, for thou hast hearde the wordes of my mouth, euen before the goddes wyll I synge prayses vnto the.
I wyll worshyppe towarde thy holy temple, and prayse thy name, because of thy louynge kyndnes and truth, for thou hast magnifyed thy worde, accordynge vnto thy great name.
When I call vpon the heare thou me, and endue my soule with much strength.
All the kynges of the earth shal prayse ȳ (o lorde)

whan

whan they heare the wordes of thy mouth.
Yee they shal synge in the wayes of the lorde, that greate is the glory of the Lorde.
For though the Lorde be hyghe yet hathe he respecte to the lowly, as for the proude he beholdeth hym afarre of.
Though I walke in the myddeste of trouble, yet shalte thou refreshe me: thou shalte stretche forthe thyne hande vpon the furiousnes of myne enemyes and thy ryght hande shall saue me.
The Lorde shall make good for me, yee thy mercy (o Lorde) endureth for euer: despyse not then the worke of thyne owne handes.

¶ The Antheme.

Lorde despyce not the workes of thyne handes.

¶ The versycle. From the gates of hell.

¶ The answere.

Lorde delyuer theyr soules.

¶ The antheme. I hearde a.

¶ The songe of blessed Mary.

Magnificat anima mea dominum.

My soule magnifyeth the Lorde.
And my spryte hath reioyced in God my sauyoure.
For he hath loked on the lowe degre of hys hande mayden, beholde now from hense forth shall all generacions call me blessed.
For he that is myghtye hathe done to me greate thynges, and blessed is his name.
And his mercy is alwayes on thē that feare hym, through

throughout all generacions.
He hath shewed strength with his arme, he hathe scattered them that are proude in the imagynacio of theyr hartes.
He hath put downe the myghty fro theyr seates, and hath exalted them of lowe degre.
He hath fylled the hungrye wyth good thynges, and hath sent awaye the rych emptye.
He hath remembred mercy, and hathe holpen hys seruaunt Israell.
Euen as he promysed to our fathers, Abraham & to hys sede for euer.

¶ The antheme.

¶ I haue herde a voyce from heaueh sayenge: blessed be the deade whiche dye in the Lorde.
Lorde haue mercye on vs, Christe haue mercye on vs, Lorde haue mercye on vs. Our father.

The. C. xlv. Psalme. *Lauda anima.*

PRayse the Lorde (O my soule) whyle I lyue wyll I prayse the lorde, I wyl prayse the Lorde as longe as I shall remayne.
O put not your truste in princes nor in the chyldren of men, for there is no helpe in them.
For when the breth of man goeth forthe, he shall turne agayne to hys earth, and so all his thoughtes perysshe.
Blessed is he that hath the God of Jacob for hys helpe, and whose hope is in the Lorde hys God whych made heauen and earth, the see and al that there in is.

Whiche kepeth his promyse for euer, whyche helpeth them to ryght that suffre wrõge, whych fedeth thy hongry.

The lorde louseth men out of preson, the lorde geueth syght to the blynde.

The lorde helpeth them vp that are fallen, the lord loueth the ryghteous.

The lorde careth for the straungers, he defendeth the fatherles and wedowes as for the waye of the vngodly he turneth it vpsyde downe.

The Lorde thy God (O Syon) is kynge for euermore, and thorowe out all generacyons.

℣. The verycle.

From the gates of hell.

℟. The Answere.

Lorde delyuer theyr soules.

℣. The verycle.

I trust to se the goodes of the lorde.

℟. The answere.

In the lande of lyfe.

℣. The verycle.

Lorde God heare my prayer.

℟. The answere.

And geue hearynge to my clamour.

℣. Let vs praye.

GOd to whom it is appropried to be mercyful euer and to spare, be mercyfull to the soules of thy seruauntes of eche kynde and forgeue them all theyr synnes, that they beynge lowsed frõ the bondes of death, maye ascende vnto lyfe.

O God

O God the Lorde of pardon, Graunte vnto the soule of N. thy seruaunte (the yeares mynde, of whose deathe we haue in remẽbraunce) a place of reste, the blessed ful quyete, and clerenesse of the lyghte.

O God whyche haste caused thy seruauntes in pontificall dignitie, to be accompted amonge the prestes apostolyke. Graunt we beseche the, that they maye enioye in heauen the contynuall company of them, whose office they dyd beare sometyme heare in earth.

O God the graunter of pardon, and the louer of mans saluacion, we beseech thy mercy, that thou wylt suffre the congregacion of our brothers, and systers beynge departed oute of thys worlde, through the intercession of blessed Mary the vyrgyn, and S. Michel tharchangell, and all holy sayntes to come to the congregacion of euerlastynge felicite.

O God that art creatoure and redemer of all faythfull people. Graunt vnto the soules of all true beleuers, beynge deade remission of all theyr synnes that throughe deuoute prayers they maye attayne the gracious pardon, whyche they haue alwaye desyred, whyche shalte come to iudge the quycke and the deade, and the worlde by fyre. So be it. God haue mercy on al Christen soules. So be it.

¶ Matyns of the Dirige.

¶ The antheme.

Directe good. The.v.Psalme. *Verba mea.*

HEare my wordes (O Lorde) consyder my callynge.

Omarke the voyce of my petycion my kynge and my God, for vnto the wyll I make my prayer.

Heare my voyce (O lorde) by tymes, for earlye in the mornynge wyll I get me vnto the, yee & that wyth diligence.

For thou arte not the God that hath pleasure in the wyckednesse, ther maye no vngodlye personne dwell wyth the.

Such as be cruell maye not stande in thy syghte thou art an ennemy vnto all wycked doers.

Thou destroyeste the lyers, the lorde abhorreth the bloud thyrsty and deceytfull.

But as for me I wyll come into thy house, euen vpon the multitude of thy mercy, and in thy feare wyll I worshyppe towarde thy holy temple.

Lede me (O lorde) in thy ryghteousnesse because of myne enemyes, and make thy waye playne before me.

For there is no faythfulnesse in theyr mouthes, they dissimble in theyr hartes, theyr throte is an open sepulcre, with theyr tonges they deceaue.

Punyshe them (O God) that they maye perysh in theyr owne ymaginacions, cast them out, because of the multitude of theyr synnes, for they rebell a-gaynst the lorde.

Agayne let all thē that put theyr trust in the re-

ioyse

ioyse, yee let them euer be glad and dwell thou in them, because thou defendest thē that they which loue thy name maye be ioyfull in the.

For thou (lorde) geuest thy blessynge vnto the ryghteous: and wyth thy fauourable kyndnesse, thou defendest hym, as wyth a shylde.

℣ The antheme.

Dyrecte good lorde, my waye in thy syght.

℣ The antheme. Turne the. &c.

The. vi. Psalme. *Domine ne in furore.*

LOrde rebuke me not in thy furye, nether chasten thou me in thyne anger.

Haue mercy on me lorde for I am sycke, heale me lorde for my bones are bruised.

And my soule is verye sore troubled, but howe longe lorde.

Turne the Lorde and delyuer my soule, saue me for thy mercy.

For there is none in death that haue mynde of ỹ and in hell who wyll knowlege the.

I haue laboured in my sorow I shal euery nyght washe my bedde, wyth teares I shall wete ỹ place where I lye.

Myne eye is troubled wyth woodnesse, I haue waxed olde amonge all myne enemyes.

Auoyde from me all ye that worke wyckednesse, for the lorde hath herde the noyse of my weppynge.

The Lorde hath herde my prayer, the lorde hath herde my peticyon.

Let all myne enemyes be ashamed & confounded

let them be ashamed & confounded very quyckely.

¶ The Antheme.

Turne the Lorde and delyuer my soule: for he is not in death that hath mynde of the.

¶ The antheme. Lest ony.

The. vii. Psalme.

O Lorde my God, in the do I trust: saue me frō all them that persecute me and delyuer me.

Lest he catche vp my soule lyke a lyon and teare it in peces, whyle ther is none to helpe, that can saue me.

O Lorde my God yf I haue done ony such thynge: yf ther be ony vnryghteousnesse in my handes.

Yf I haue rewarded euell vnto them that dealte frendely with me, or hurte thē that without ony cause are myne enemyes.

Then let myne enemye persecute my soule, & take me, yee let hym treade my lyfe downe in the earthe and laye myne honoure in the dust.

Stande vp (O Lorde) in thy wrathe, lyft vp thyselfe ouer the furyous indygnacion of myne enemyes, aryse vp (for me) in the vengeaūce that thou hast promysed.

That the congregacion of the people maye come about the for theyr sakes, therfore lyfte vp thyselfe agayne.

The Lorde is iudge ouer the people, auenge me then (O Lorde) accordynge to my ryghteousnesse and innocency.

O h let the wyckednesse of the vngodly come to an ende

ende, but mayntayne the iust thou ryghteous god that tryest the very hertes and the raynes.
My helpe commeth of God, whych preserueth the that are true of harte.
God is a rygteous iudge stronge and pacient, and God is euer thretenynge.
yf men wyll not turne, he hath whet his swearde, and hath bent his bowe and made it ready.
He hath prepared hym the weapens of death, and ordeyned his arrowes to destroye.
Beholde he trauelleth with vnryghteousnes and hath conceaued sorow & brought forth iniquitie.
He hath grauen and dygged vp a pyt, but he shall fall hymselfe into the pyt that he hath made.
For his vnhappynes shall come vpon hys owne heade, and his wyckednesse shall fall vpon hys owne pate.
As for me I wyll geue thankes vnto the lorde for his ryghteousnesse sake, & wyll prayse the name of the Lorde the moost hyest. ℭ The antheme.
Lest any tyme he maye rauyshe my soule as a lyon whē there is none that wyll redeme it nor saue it.
ℭ The versycle.
From the gates of hell. ℭ The Responce,
Lorde delyuer theyr soules.
Our father. And leade vs. But delyuer vs.

The fyrst lesson. Job. vii.

Is not the lyfe of man vpon earth a very batayl? Are not hys dayes lyke the dayes of an hyred seruaunt? My flesh is clothed wyth

wyth wormes fylthynesse and duske, myskynne is wythred and crompled together: my dayes passe ouer more spedely, then a weuer can weue out his webbe, and are gone or I am aware. O remember that my lyfe is but a wynde, & that myne eye shal nomore se the pleasures therof, yee and that none other mans eye shall se my ony more.

℣ The Response.

My dayes haue bē more swyft thē a runner they are gone sodenly, and haue sene no good thynge.

℣ The versycle.

They are passed awaye as ỹ shyppes that be good vnder sayle, & as the egle that hasteth to ỹ praye.

℣ The repetition.

They are gone sodenly. &c.

The seconde lesson. Job. xiiij.

MAnne that is borne of a woman, hath but a shorte tyme to lyue, and is ful of dyuers myseries. He commeth vp and falleth awaye lyke a floure, he flyeth as it were a shadowe, and neuer continueth in one estate. Thynkeste thou it nowe well done to open thyne eyes vpon such one, and to brynge me before the iudgement? who, can make it clene, that cometh of an vnclene thynge? No body, The dayes of mā are shorte, the nombre of his monethes are knowē only vnto the, Thou hast appoynted him his bondes, he can not go beyond them.

℣ The Response, Esay. xl.

All

All flesshe is grasse, and all the bewtye therof is as the floure of the felde, whē the grasse is wythered the floure falleth awaye.

¶ The versicle.

Euen so is the peple as grasse when the breath of the Lorde bloweth vpon them

¶ The repeticion.

When the grasse is wythered the floure,

¶ The.iii. lesson. Job.xiiii.

IF a tre be cut downe ther is some hope yet that it wyl sprynge, & shut forth the braū ches agayne: for though a roote be waxen olde, and deade in the grounde, yet whē the stocke getteth the sent of water it wyll bude and bryng forth boughes, lyke as whan it was fyrst planted. But as for a man whan he is deade, perysshed and consumed awaye, what becommeth of hym? The floudes when they be dryed vp, and the ryuers when they be emptye, are fylled agayne thorowe the flowynge waters of the see, but when man sle peth he ryseth not agayne vntyll the heauen pe rysh he shall not wake vp nor ryse out of his slepe maye a dead man lyue agayn all the dayes of this my pylgrymage: am I lokynge whan my chaun gynge shall come, yf thou wolde ste but call me, I shulde obey the, only despyce not me the worke of thyne owne handes, for thou haste nombred al my goynges, yet be not thou to extreme vpon my syn nes.

¶ The Responce.

Lorde what is man that thou haste suche respect,

vnto, or ỹ sonne of mā that thou so regardest hym man is lyke a thynge of nought and his dayes passeth awaye lyke a shadowe.

℣. The verlycle.

He is euen a vapoure that appeareth for a lytle tyme and then vanysheth awaye.

℟. The repetition. Man is lyke.

The.xxiij.psalme.

Dominus regit me & nichil.

THe Lorde is my shepeherde, I can wante nothynge.

He fedeth me in a grene pasture, and leadeth me to a freshe water.

He quyckeneth my soule, and bryngeth me forthe in the waye of ryghteousnesse for hys name sake.

Though I shulde walke now in the valley of the shadowe of deathe yet feare I no euell, for thou arte wyth me: thy staffe and thy shepehoke comforte me.

Thou prepareste a table before me agaynste myne enemyes: thou anoyntest my heade wyth oyle, and fyllest the cuppe full.

Oh let thy louynge kyndnesse and mercye followe me all the dayes of my lyfe, that I maye dwell in the house of the Lorde for euer.

℣. The antheme.

In a place of pasture, ther hath he set me.

℟. The antheme.

The default.

The

The.xxiiij.Psalme.

Ad te leuaui animam meam.

VNto the (O Lorde) I lyfte vp my ſoule, my God I truſt in the: oh let me not be confounded, leſt myne enemyes triumphe ouer me.

For all they that hope in the ſhal not be aſhamed: but ſuch as be ſcornfull deſpyſers without a cauſe they ſhalbe put to confuſion.

Shewe me thy wayes (o Lorde) and teach me thy pathes.

Leade me in the truth, and learne me for thou art the God of my ſaluacion, and in the is my hope all the daye longe.

Call to remembraunce (o Lorde) the tender mercyes, and thy louynge kyndneſſes, which haue been euer of olde.

Oh remember not the ſynnes and offences of my youth, but accordynge vnto thy mercy thynke vpon me (o Lorde) for thy goodneſſe.

Oh how frendly, and ryghteous is the lorde: therfore wyll he teach ſynners in the waye.

He leadeth the ſimple aryght and ſuch as be meke them learneth he his wayes.

All the wayes of the Lorde are very mercye, and faythfulneſſe, vnto ſuch as kepe hys teſtamēt and couenaunt.

For thy name ſake (O Lorde) be mercyfull vnto my ſynne, for it is great.

What ſoeuer he be ỹ feareth ỹ lorde he ſhal ſhewe

hym the waye that he hath chosen.
His soule shall dwell at ease, and his sede shall possesse the lande.
The secrete of the Lorde is amonge them that feare hym, and he sheweth them his couenaunt.
Myne eyes are euer lokynge vnto the lorde, for he shall plucke my feete out of the nette.
Turne the vnto me and haue mercy vpon me, for I am desolate and in mysery.
The sorowes of my herte are great, O bryngе me out of my troubles.
Loke vpon myne aduersitye and mysery, and forgeue me all my synnes.
Consyder howe myne enemyes are many, & beare a malycious hate agaynst me.
O kepe my soule, and delyuer me let me not be cōfounded, for I haue put my trust in the.
Let innocencye, and ryghteous dealynge wayte vpon me, for my hope is in the delyuerer of Israel (O God) out of all his trouble.

℣ The antheme.

The defaultes of my youth, and my ignorancyes remembre not O Lorde.

℣ The antheme. I trust to se.

The. xxvi. Psalme

Dominus illuminatio mea.

THe Lorde is my lyght, and my saluacion, whome shulde I feare? the Lorde is the strength of my lyfe, for whom then shulde I be afrayed?

Therfore

Therfore when the wycked (euen myne enemyes and my foes) came vpon me, to eate vp my flesshe, they stombled, and fell.

Though an hoost of men were layed agaynst me, yet shall not my harte be afrayed: and though ther rose vp warre agaynst me yet wyll I put my trust in hym.

One thynge haue I desyred of the Lorde which I wyll requyre, namely that I maye dwell in the house of the Lorde all the dayes of my lyfe, to beholde the fayre bewty of the Lorde, and to vysyte his temple.

For in the tyme of trouble he hathe hydde me in hys tabernacle, yee in the secrete place of his dwellynge hath he kepete me, and set me vppon a rocke of stone.

And now hath he lyfted vp my head aboue myne enemyes, that compassed me rounde about.

Therfore wyll I offre in hys dwellynge the oblacion of thankes geuyng: I wyl both synge & speake prayses vnto the Lorde.

Herken vnto my voyce (O Lorde) when I crye vnto the: haue mercy vpon me and heare me.

My harte speaketh vnto the, my face seketh ȳ, yee Lorde, thy face wyll I seke.

O hyde not thou thy face from me, cast not thy seruaunte of in displeasure.

Thou art my succourre, leaue me not, nother forsake me, O God my saueoure.

For my father and my mother haue forsaken me

but the Lorde hath taken me.

Shew me thy waye (o Lorde) and leade me in the ryght path because of myne enemyes.

Delyuer me not in the wylles of myne aduersaries, for ther are falle wytnesse vp agaynst me, and they ymagyned myschefe.

Neuertheleſſe I beleue verely to ſe the goodneſſe of the Lorde, in the lande of lyuynge.

O tary thou the lordes leaſure be ſtrōge, let thyne harte be of good comforte, and wayte thou ſtyll for the Lorde. ℭ The antheme.

I truſt to ſe the goodneſſe of the Lorde: in ꝑ lande of the lyuynge. ℭ The verſycle.

The ryghteous ſhalbe in eternall remembraunce.

ℭ The anſwere.

He ſhall not feare euell ſpeakynge.

Our father. And leade vs not. But delyuer.

The. iiij. leſſon. S. Auguſt.

ALl theſe thynges (that is to ſaye) the buſynes of deade, the condicion or maner of the ſepulture, the pompe of the Dirige they are more the comforte of the lyue, then the helpe of the deade, yf a ſumptuous buryall doth auayle the wycked, then a ſmall or none ſhall hynder the good, to that purpuled ryche man the company of hys ſeruaūtes, dyd exhybite ſolempne exequies in the ſyght of men, but much more ſolempner exequies dyd the myniſtery of angels exhibite to the poore ſcabed Lazarus in the ſyght of God, whych angels carryed hym out not into a marble tombe,

but

but they caryed hym vp into ỹ bosome of Abrahã.

¶ The responce.

The dead bodyes of thy seruauntes haue they geuen vnto the foules of the eyre to be deuoured and the flesh of the sayntes the beastes of the lande.

¶ The verlycle.

Theyr bloude haue they shed lyke water on euery syde of Jerusalem, and ther was noman to burys them.

¶ The repeticion.

And the flesshe of thy sayntes haue they geuẽ vnto the beastes.

The .ix. lesson. Of S. August.

NOt yet for all that, are the bodyes of the deade to be contemned and cast awaye specyally of the ryghteous and faythfull, the which as vessels and organs to al good workes the holy goost dyd vse. The corse of the olde ryghteous men wyth a diligente godlynesse were taken hede vnto, theyre exequies celebrated and sepultures prouyded, and they when they lyued of theyr bodyes to be buryed or transferred to theyr chyldren gaue commaundement. And Toby in buryenge the deade, the angell beynge wytnes gate thãkes of god. The lorde also ỹ the thyrd day wold ryse agayn doth opẽly declare ỹ good worke of the deuout womẽ, & wylled it also to be declared and ỹ she dyd it to the buryall of hym, & they also laudably are remembred in the gospell whyche toke hys body from the crosse and dyd ther indeuoure diligent

gently and honorably to couer and bury it.

℣ The responce. Gene.xl.

Joseph sayde vnto hys brethren: I dye, and God wyll vysite you and bryng ye oute of thys lande to the lande that he sware vnto Abraham, Isaac, and Jacob. Therfore toke he an oth of the chyldrē of Israell, and sayde: Whan God shall vysite you then cary my bones from hence.

℣ The verycle.

So Joseph dyed when he was an hundreth and ten yeare olde, and they embalmed hym and layde hym in a chest in Egypte.

℣ The repeticion.

And God shall vysyte you, then cary my bones from hence.

℣ The.vi.lesson. S.August.

Here are sayde many deade men to haue appered in dreames or other wayes to ỹ lyuyng: But it is to be answered that for al that it is not to be thought that the deade doth thynges perceaue. Because they are semed suche thynges to aske, or to tel, or shewe. For the lyuyng also do often tymes appeare to other alyue beyng asleepe when they themselfe do not know that they do appeare, and yet they heare thē that hath thys dreamed saye ỹ they haue sene thē in ther dreames speakyng or doynge sumwhat. Ỹt thē any mā cā se me in this dreame tellyng hī what is already done or shewyng hī before hāde, what is to come & I no thyng knowyng of it, & nothyng at al mynding or

passynge

passyng not only what he dreameth, But whether he wake whyle I slepe, or whether I wake whyle he slepe, or whether at one tyme we do both slepe, or both wake when he sawe this dreame, in the which he saw me, what meruaile is it yf the dead not knowyng nor perceyuyng these thynges, or yet se that of the lyuyng in theyr dreames. And somwhat do saye which whan they walke do knowe to be true.

¶ The Responce.

O Lord iudge me not after my dedes. I haue done nothyng worthy to be accepted before the wherfore I beseche thy maiesty whiche arte the only God to clense me from myne iniquitye.

¶ The versicle.

And yet agayne washe me from myne vnrighteousnesse, and clense me from my synne for I confesse I haue only trespassed agaynst the.

¶ The repeticion. Wherfore I beseche the

¶ The .xxxix. psalme *Expectans expectaui.*

I Wayted pacientlye for the Lorde which enclyned hymselfe to me, & herde my callyng. He brought me out of the horrible pytte, out of the myre and claye: he set my fete vppon the rocke, and ordeyned my goyng.

He hath put a new sōge in my mouth, euē a thākes geuyng vnto our God.

Many men seyng this shal feare the Lorde, and put theyr trust in hym.

Blessed is the man that setteth his hope in the lord and turneth not vnto the proud and to suche as go

about wyth lyes.

O Lorde my God, great are the wonderous worke, whych thou hast done: and in thy thoughtes towardes vs, ther maye none be lykened vnto the.

I wolde declare them, and speake of thē: but they are so many that they can not be tolde.

Sacrifice & offrynge thou woldeste not haue, but a body hast thou ordened, burntoffrynges and sacrifice for synne, thou hast not alowed. Then sayd I: Lo I come.

In the begynnynge of the boke it is wrytte of me that I shulde fulfyll thy wyll o my God, and that I am contente to do: yee thy lawe is wythin my harte.

I wyll preach of thy ryghteousnesse, in the great congregacion: Lo I wyll not refrayne my lyppes (o Lorde) and that thou knowest.

I do not hyde thy ryghteousnesse in my herte, my talkynge is of the truth, and sauyng helth: I kepe not thy louynge mercy & faythfulnesse backe from the great congregacion.

Turne not thou thy mercy from me o Lorde, but let thy louynge kyndnesse and truthe alwaye preserue me.

For innumerable troubles are come aboute me, my synnes haue taken such holde vpon me that I am not able to loke vp.

Yee they are more in nombre then the heers of my heade, and my harte hath fayled me.

O

O Lord let it be thy pleasure to delyuer me, make hast o Lorde to helpe me.

Let them be ashamed and confounded that seke after my soule to destroye it, let thē fall backward and put to confusion that wysshe me euell.

Let them be soone brought to shame that crye ouer me, there there.

But let all those that seke the, be ioyful & gladde in the, and let all suche as delyte in thy saluacion saye alwaye, the Lorde be praysed.

As for me I am poore and in mysery, but ỹ lords careth for me.

Thou art my helper, and redemer, make no longe taryenge, O my God.

℣. The antheme.

Pleasynge be it vnto the (O Lorde) for to delyuer me, Lorde haue regarde to helpe me.

℟. The antheme. Heale my soule.

The .xl. Psalme

Beatus qui intelligit super.

BLessed is he that cōsydereth the, poore the Lorde shall delyuer hym in the tyme of trouble.

Thou shalt preserue hym and kepe hym alyue, he shal make hym to prosper vpon earth, and shal not delyuer hym to the wyll of hys enemyes.

The lord shal refresh him whā he lyeth sycke vpon his bed, yee thou makest his bed in al his syckenes.

I sayd lorde be mercyfull vnto me, heale my soule for I haue synned agaynst the.

Myne enemyes speake euell vpon me: when shall he dye, and when shall hys name perysshe.

Though he came in to se, yet meaned he falsshed in hys harte, heappynge myscheefe vpon hymselfe.

All they that hate me runne in together agaynst me, and ymagyne euell agaynst me.

They haue geuen a wycked sentence vpō me, whā he lyeth, he shall ryse vp nomore.

Yee euen myne owne familier frende whō I trusted, whiche dyd eate my breade hath lyfte vp hys hele agaynst me.

But be thou mercyfull vnto me (O Lorde) rayse thou me vp, and I shall rewarde them.

By thys I knowe thou fauourest me, that myne enemye shall not tryumphe ouer me.

Thou hast holden me because of myne innocency, and set me before thy face for euer.

O blessed be the Lorde God of Israell from hence forth and for euermore. So be it. So be it.

℣ The antheme.

℟ Heale my soule Lorde for I haue synned agaynste the.

℣ The antheme. My soule.

The .xli. Psalme.

Quemadmodum desiderat cervus.

Lyke as the herte desyreth the waterbrookes, so longeth my soule after the O God.

My soule is thursty for God, yee euen for the lyuynge, when shall I come and beholde the face of God.

My teares are my meate daye and nyght, whyle it is dayly sayde vnto me, where is now thy god.

Nowe when I thynke therupon I poure out my herte by myselfe, for I wolde fayne go hence wyth the multitude, and passe out wyth them vnto the house of God, in the voyce of prayse and thankes geuynge, amonge such as kepe holy daye.

Why arte thou so full of heuynesse (O my soule) and why art thou so vnquyet within me?

O put thy trust in God, for I wyll yet geue hym thankes, for the helpe of his countenaunce.

My God, my soule is vexed within me, therfore I remembre the lande of Jordane, and the lytle hyll of Hermony.

One depe calleth another with the voyce of thy wystles, all the waues and waterfloodes are gone ouer me.

The Lorde hath promysed his louynge kyndnesse dayly, therfore wyll I prayse hym in the nyghte season, and make my prayer vnto the God of my lyfe.

I wyll saye vnto God my stony roche: why haste thou forgotten me, why go I thus heuely, whyle the enemy oppresseth me.

Whyle my bones are brokē, and whyle myne enemyes caste me in the teth daylye sayenge vnto me: where is now thy God.

Why art thou so heuy (o my soule) and why arte thou so disquyeted within me?

O put thy trust in God, for I wyll yet thāke hym

for the helpe of his countenaunce, and because he is my God.

℣ The antheme.

My soule thursted for god, the lyuynge fositayne whan shall I ones come and appeare before the face of God.

℣ The versycle.

Geue not the soules vnto beastes that prayse the.

℟ The answere.

And neuer forget the soules of thy poore.

Our father which art in. &c.

The. vii. lesson. i. Cor. xv.

BEholde I saye vnto you a mystery, we shal not al slepe, but we shall all be chaunged, and that sodenly and in the twynklynge of an eye, at the tyme of the last trompe. For the trompe shall blowe, and the deade shall ryse vncorruptible, and we shalbe chaūged. For thys corruptible must put on vncorruption, and thys mortall must put on immortalite But whan thys corruptible shall put on incorrupcion & this mortal shall put on immortalite, then shall the worde be fulfylled: Deathe is swalowed vp in victory.

℣ The responce.

We shall all be brought before the iudgement seat of Christ where euery on of vs shall geue accomptes for hymselfe vnto God.

℣ The versicle.

And he shall rewarde euery man accordynge to hys dedes.

The

The repeticion.

Where euery man shall geue accompt. &c.

¶ The. viii. lesson.

i. Tessa. iiii.

WE wolde not brethren that ye shulde be ignoraunt concernynge them that are fallē aslepe that ye sorow not as other do which haue no hope, for yf we beleue that Jesus dyed and rose agayne. Euen so then also whych slepe by Jesus shall God bringe wyth hym, for thys we saye vnto you in the word of the Lorde, that we which lyue and are remaynynge in the commynge of the Lorde, shall not come yer they whiche slepe, for the Lorde hymselfe shal come downe from heauē with a shoute and voyce of the archangell and with the trompe of God and the deade in Christ shall aryse fyrste, than shall we whyche lyue and remayne be caughte vp wyth them also in the cloudes to mete the Lorde in the ayer, and so shall we euer be wyth the Lorde. Wherfore cōforte yourselfe one another wyth these wordes.

¶ The Responce. i. Cor. xv.

Now is Christ rysen from the deade and is become the fyrste frutes of thē that slepe, for by one man commeth death, and by one man the resurreccion of the deade, for as they all dye in Adam, so shall they all be made alyue in Christe, but euery one in his order.

¶ The versycle.

The fyrst is Christ then they that belongeth vnto

Christ

Chryst when he commeth.

¶ The repeticion.

Euery one in hys order.

¶ The.ix.lesson. Joh.v.

VErely verely I saye vnto you, who so hea reth my worde, and beleuethe hym that sent me, hath euerlastynge lyfe, and commeth not into dampnacion, but is passed thorowe from deathe vnto lyfe. Uerely verely I saye vnto you the houre commeth, and is nowe already that the deade shall heare the voyce of the sonne of god, and they that heare it, shall lyue, for as the father hath lyfe in hymselfe, so lykewyse hathe he geuen vnto the sonne to haue lyfe in hym selfe, and hath geuen hym power also to execute iudgement, because he is the sonne of man. Maruayle not ye at this, for the tyme commeth, in the whiche all that are in the graues shall heare his voyce, and shall go forth they that haue done good vnto the resurreccion of lyfe, but they that haue done euell, vnto the resurreccion of dampnacion.

¶ The Responce.

O Lorde delyuer me from euerlastynge death at the dredfull daye, whan heauen and earth shall be altered whyles thou shalt come to iudge ỹ worlde by fyre.

¶ The verse.

Now Christ Jesus we moost humbly beseech the to haue mercy on vs, and that thou which arte come to redeme wretches from synne & thraldome, wylt not

not cast awaye them, whom thou hast so derely redemed. ℭ Thereponce.

O Lorde delyuer me from euerlastyng death at ỹ dredful daye, whan heauen & earth shal be altered whyles thou shalte come to iudge ỹ world by fyre.

℣ The antyene. My bruised.

℣ Tye. li. Psalme. *Myserere mei deus.*

HAue mercy vpon me (Oh God) accordyng to thy great mercy.

And accordynge to the multitude of thy compassion, wype awaye myne iniquitie.

Washe me more from myne iniquitie, and clense me from my synne.

For I knowledge myne iniquitie, and my synne is euer before myne eyes.

Agaynst the only haue I synned, and haue done euell in thy syght that thou mayest be iustifyed in thy wordes, and vanquyshe whā thou art iudged.

Lo I was begotten in wyckednesse, and my mother conceyued me in synne.

Lo thou hast loued truth, the vnknowen & secret thynges of thy wysedome hast ỹ vttered vnto me.

Sprynkle me Lorde wyth ysope, and so shall I be clene, thou shalt washe me, and thē shall I be whyter then snowe.

Vnto my hearynge shalt thou geue ioye, and gladnesse, and my weykened bones shalbe refreshed.

Turne thy face from my synnes, and wype away all my wyckednesse.

A pure herte create in me (Oh Lorde) and an vp-

ryght spyete make a newe within me.

Cast me not awaye from thy face, and thy holye spyete take not from me.

Restore vnto me the gladnesse of thy saluacion, & strenthen me with a principall herte.

I wyll instruct ỹ wycked ỹ they maye knowe thy wayes, & the vngodly shalbe conuerted vnto thē.

Delyuer me frō bloudes (oh Lorde) the god of my helth, and my tonge shal exalte thy ryghteousnes.

Lorde open thou my lyppes, and my mouthe shall shewe forth thy prayse.

For yf ỹ haddest delyted sacrifices, I had surelye geuē it, but thou delytest not in burnt sacrifices.

A sacrifice to God, is a lowly spyete, a cōtryte and an humble herte, thou shalt not dispyse (O God.)

Deale gentelye of thy fauourable beneuolence wyth Syon, that the walles of Jerusalem maye be buylt agayne.

Then shalte thou accepte the sacrifice of ryghteousnesse, oblacion, and burntoffrynges, then shall they laye calues vpon thy aulter.

℣ The antheme.

My bruised bones Lorde shalbe refreshed.

℟ The antheme. Heare Lorde.

The. l. viii. Psalme. *Te decet hymnus.*

THou (O God) art praysed in Sion, and to the is the bowe performed.

Thou hearest the prayer, therfore commeth all flesshe vnto the.

Our mysdedes preuayle agaynst vs, Oh be thou

mercyfull

mercyfull vnto our synnes.

Blessed is the man whom thou choosest and receauest vnto the, that he maye dwell in thy courte: he shalbe satisfyed wyth the pleasures of thy house, euen of thy holy temple.

Heare vs accordyng vnto thy wonderfull ryghteousnes of god our saluacion: thou that art ỹ hope of al the endes of the earth, and of the brode see.

Which in his strength setteth fast the mountaynes and is gyrded about with power.

Which stylleth the ragynge of the see ỹ roarynge of hys wawes, and the woodnes of the people.

They that dwell in the vttermoost parties are afrayd at thy tokens, thou makeste bothe the morynge and euenynge starres to prayse the.

Thou vysitest the earth, thou watterest it & makest it very plenteous:

The ryuer of god is ful of waters, thou prepareste man his corne, & thys thou prouydest for ỹ earthe.

Thou watereste hyr forowes, thou breakest ỹ hard clottes therof, thou makest it softe wyth the droppes of rayne and blessest the increase of it.

Thou crowneste the yeare with thy good, and thy fote steppes droppe fatnes.

The dwellynges of ỹ wyldernes are so fat also, ỹ they droppe wyth all and the lytle hylles are pleasaunt on euery syde.

The feldes are ful of shepe, ỹ valyes stōde so thyck with corne ỹ they laugh & synge. ¶ Anthēme.

Heare my prayer o Lorde, vnto the shall euerye

creature come.

¶ The antheme. Hath receyued.

The.lxii. psalme. *Deus deus meus.*

O God thou art my god, early wyll I seke ye.
My soule thyrsteth for the, my flesh lõgeth after in a baren and drye lande where no water is.
Thus do I loke for the in thy sanctuary, that I myght beholde thy power and glory.
For thy louynge kyndnesse is better thẽ lyfe, my lyppes shall prayse the.
As longe as I lyue wyl I magnify the, and lyfte vp my handes in thy name.
My soule is satisfyed euen as it were wyth mary and fatnesse, when my mouthe prayseth the wyth ioyfull lyppes.
In my bed wyll I remẽbre the, and when I wake my talkynge shalbe of the.
For thou hast ben my helper, and vnder the shadowe of thy wynges, wyll I reioyce.
My soule hangeth vpon the, thy ryght hande vpholdeth me.
They seke after my soule, but in vayne for they shall go vnder the earth.
They shall fall into the swearde, and be a porcion for foxes.
But the kynge shall reioyce in God, all they that swere by hym shall be commended, for the mouthe of lyers shalbe stopped.

The.lxvi. Psalme. *Deus miseriatur nostri.*

God

GOd be mercyfull vnto vs, bleſſe vs, & ſhew the lyght of his countenaunce vpon vs.
That we maye know thy waye vpō earth thy ſaluacion amonge al Heathen.
Let the people prayſe the (O God,) yet let all people prayſe the.
O let the people reioyſe and be gladde, that thou iudgeſt the folke ryghteouſly, and gouerneſte the nacions vpon earth.
Let the people prayſe the (O God,) let all people prayſe the, the earth hath geuen her frute.
God euen our owne God, geue vs his bleſſynge.
God bleſſe vs, and let all the endes of the worlde feare hym.

¶ The antheme.

Lorde thy ryght hande hath defended me.

¶ The antheme. From the gates.

¶ The ſonge of Ezechias. Eſay. xxxviij. Chap.

Ego dixi in dimidio dierum.

I Thought I ſhulde haue gone to the gates of hel in my beſt age, and haue wanted the reſydue of my yeares.
I ſayde within myſelfe, I ſhall neuer beholde God in thys lyfe, I ſhal neuer ſe man amonge the dwellynges of the Lorde.
Myne age is folden vp together, and taken away from me lyke a ſhepeherdes cotage, my lyfe is hewen of, lyke as a weuer cuttes of his webbe.
Whyle I was yet takynge my reſte he hewed me of, and made an ende of me in one waye.

I thought I wolde haue lyued vnto the morowe, but he bruised my bones lyke a lyon, and made an ende of me in one daye.

Then chattred I lyke a swallow, and lyke a crane and mourned as a doue.

I lyft vp myne eyes into the heyght, O lord (sayd I) violẽce is done vnto me, be thou suerty for me.

What shall I speake or saye, that he may do this: that I maye lyue out all my yeares, yee in the bytternesse of my lyfe.

Verely (Lorde) men must lyue in bytternesse, and all my lyfe must I passe ouer therin, for thou rayssest me vp and wakest me, but I wylbe well contẽt with this bytternesse.

Neuerthelesse my conuersacion hath so pleased ỹ, that thou woldest not make an ende of my lyfe, so that thou hast cast my synnes behynde thy backe.

For hell prayseth not the, deathe dothe not magnifye the.

They that go downe into the graue prayse not thy truth, but the lyuynge: yee ỹ lyuynge acknowlege the lyke as I do thys daye, the father telleth hys chyldren of thy faythfulnesse.

Delyuer vs (O Lorde) ꝙ we wyl synge prayses in thy house all the dayes of our lyfe.

℣ The antheme.

Frõ the gates of hell, Lorde delyuer theyr soules.

℣ The antheme. Let euery spryte.

The. Cxlviiii.

Laudate dominum de celis.

Prayse

Prayse ye the Lorde of heauens, prayse ye hym in the hyghe place.

Prayse ye hym all his angels, all his powers prayse ye hym.

Prayse ye him sonne and mone, all starres and lyghe prayse ye hym.

The hyghest of heauens prayse ye hym, & the waters that are aboue the heauens, let them prayse the Lordes name.

For by his wordes al thynges were made, by his commaundement all thynges were created.

He hath stablyshed them euerlastyngly and into the worlde of worldes. he hath set a lawe, that shal not erspyre.

Prayse ye the Lorde of the earth ye dragons, and all depenesses.

Fyre, hayle, snowe, yse, stormes of wyndes, that do his commaundemente.

Mountaynes and all lytell hylles, woodes bearynge fruyte, and all cedre trees.

Beastes and all maner of cattel, serpentes and fethered foules.

Kynges of the earthe, and all people, prynces and all iudges of the earth.

Bachelers and maydens, olde men and yonge, let them prayse the name of the lorde, for the name of hym onely is exalted.

The knowledgynge of hym is aboue heauen and earth, and he hath exalted the horne of hys people.

Laude be vnto al his sayntes to the sonnes of Israell

rael, to the people approchynge vnto hym.

The .Cxlix. Psalme. *Cantate domino.*

Synge ye vnto the Lorde a newe songe, let the congregacion of sayntes prayse hym.

Let Israel reioyce in hym that made him and let the sonnes of Sion tryūphe in theyr kyng.

Let them prayse his name with daunsyng let thē synge vnto hym wyth timpany and harpe.

For the lorde is well pleased with his people, and hath exalted the lowly into saluacion.

Sayntes shal tryumphe in glory, they shall make ioye in theyr chambers.

The prayses of God shalbe in theyr mouthes, and two edged swordes in theyr handes.

To do vengeans amongest nacions and correccions amongest people.

To bynde theyr kynges in fetters, and theyr nobles in manacles of yron.

For to execute on them the iudgement wrytten, thys is glory vnto all hys sayntes.

Laudate dominum.

Prayse ye the lorde in his sayntes, prayse him in the fyrmament of his power.

Prayse ye hym in his stregth, prayse ye him accordynge to the almyghtynesse of his power.

Prayse ye hym with the sounde of a trumpetts prayse ye hym with harpe and lute.

Prayse ye hym with tympany & daūsynge, prayse ye hym with rebeckes and organnes.

Prayse ye hym wyth clary symballes well sound-

dynge

dynge, prayse ye hym with Symballes of swetenesse, let euery spyrete prayse the Lorde.

The antheme.

Let euery spyrete geue prayse vnto the Lorde.

¶ The verlycle. From the gates of hell.

¶ The responce. Lorde delyuer theyr soules.

¶ The antheme. I am.

¶ The longe of Zachary the prophete.

Benedictus dominus. Luce. i.

BLessed be the Lorde God of Israell, for he hath vysited and redemed hys people.

He hath rayled vp an horne of saluacion, in the house of his seruaunt Dauid.

Euen as he promysed by the mouth of his holy prophetes, whyche were syns the worlde beganne.

That we shulde be saued from our enemyes, and from the handes of them that hate vs.

To fulfyl the mercy promysed to our fathers, and to remembre hys holy testament.

To performe ỹ oth whiche he sware to our father Abraham that he wolde geue hymselfe to vs.

That we delyuered out of the handes of our enemyes, myght serue hym wythout feare.

In the holynes and ryghteousnes before hym all the dayes of our lyfe.

And thou chyld, shalt be called the prophet of the hyest, for thou shalt go before the face of the Lorde to prepare hys wayes.

To gyue knowlege of saluacion vnto hys people, for remyssion of theyr synnes,

Through the tender mercy of our god, by ỹ which spryngynge from that hye hath visited vs.

To gyue lyght to them that syt in the darknesse, and in the shadowe of death, and to gyde oure fete into the waye of peace.

¶ The antheme.

I am the resurreccion and lyfe he that beleueth in me ye all though he were dead, yet shall he lyue, & whosoeuer lyueth and beleueth in me, shall not se euerlastyng death. Lord haue mercy on vs. Christ haue mercy on vs. Lorde haue mercy on vs. Our father. And leade vs not. But delyuer vs:

¶ The. xxix. psalme. *Exaltabo te domine.*

I wyl magnify the (O Lorde) for thou hast set me vp, and not suffred my foes to tryumph ouer me.

O Lord my God I cryed vnto the, and thou hast healed me.

Thou Lorde hast brought my soule out of hell, thou hast kepte my lyfe, where as they go downe into the pytte:

Synge prayses vnto the Lorde (O ye sayntes of his) geue thankes vnto him for a remembraunce of holynesse.

For his wrath is but the twynkelyng of an eye, & his plesure is in lyfe, heuinesse maye wel endure for a nyght, but ioye commeth in the morynge.

As for me when I was in prosperitye I sayde: tushe, I shall neuer fall more.

And why? thou Lorde of thy goodnesse haddest made

made my hyll so gronge.

But as sone as thou turnest thy face from me, I was brought in feare.

Then cryed I vnto the (O lorde) ye vnto the lorde made I my prayer.

What profyte is there in my bloude, yf I go downe into corruption.

Maye the dust geue thankes vnto the: or shall it declare thy faythfulnesse.

Heare (O Lorde) and haue mercy vpon me, Lorde be thou my helper.

And so thou hast turned my heuynesse into ioye, thou hast put of my sackecloth, & gyrded me wyth gladnesse.

That myne honoure myght synge prayses vnto the without ceasynge.

Lorde my God, I wyll geue thankes vnto the for euer. From the gates of hell, Lorde delyuer theyr soules. I trust to se the goodnes of the lorde, in the londe of the lyuynge. Lorde heare my prayer, and and let my clamour come vnto the.

¶ The prayer.

O God whiche by the mouth of Saynt Paule thyne apostle, hath taught vs, not to be sory for them that slepe in Christ: Graunt we beseche the that in the commynge of thy sonne our lorde Jesu Christ, we with al other faythful people being departed, may be graciously brought vnto ioyes euerlastyng, which shalt com to iudg both the quycke and the deade, and the worlde by fyre.

ALmyghty eternall God, to whom there is neuer any prayer made, without hope of mercy, be propiciable to the soule of thy seruaunt N. that seynge it departed from thys lyfe, in the confession of thy name thou wylt cause it to be associate to the company of thy sayntes.
By Christ our Lorde.

O God of whose mercy ther is no nũbre, admyt our prayers for the soules of thy seruauntes the Byshoppes, and graunt vnto them the lande of pleasure & lyghte in the felowshyp of thy blessed angels. By christ our lord.

LOrde enclyne thyne eare vnto our prayers wherin we ryghte deuoutly cal vpon thy mercy ẏ thou wylt bestow ẏ soules of thy seruauntes, both men & womẽ (which thou hast cõmaunded to departe frõ thys worlde) in the countre of peace and rest, and further cause them to be partakers with thy sayntes.
By Christ our Lorde.

WE beseche lorde that the prayer of thy suppliantes maye auayle to the soules of thy seruauntes of eyther kynde that thou wylt both purge thẽ of all theyr synnes, & cause them to be partakers of thy redempcion, which lyuest and reygnest God, worlde wythout ende.
So be it.

The

¶ The thyrde parte of the prymer treatynge of wozkes.

WOzkes are diuers some right good & necessary which must nedes be obserued, as the cõmaũdemẽtes of god. And these most chefely ought to be regarded and had in price, and not compared with other wozkes, but estemed aboue them all.

¶ Some are wozkes of mennes tradicion, yet agreable and cõsonant to goddes wozde, and these ought to be obserued, but not had in lyke reuerence with the wozkes commaunded of God.

¶ Some wozkes are tradicions of men, not agreable to goddes wozde, but repugnaunt which nother ought to be regarded noz obserued.

¶ Of these brefly shalbe somwhat sayde, but foz as much as the wozkes commaunded of God are to be reputed as the chefeste, they shalbe recyted in the fyrst place.

¶ The commaundementes of God geuen by Moyses, and expounded by Christ sentencially take, and here with theyr whole sentences set forth as they haue spoken them, very necessary and expedient foz youth to learne, and foz all estates to know and obserue the same.

¶ The fyrst table.

I Am the LORDE thy god which haue brought the out of the lande of Egypt, and out of the house of bondage.

Thou shalt haue none other goddes but me. Thou shalte not make to thy selfe any grauen ymage, noz any lykenes of ony thyng that is in heauen aboue, oz in earth beneth, noz in the water vnderneth the earth, thou shalte not bowe downe to them, noz wozshyppe them. ffoz I the LORDE thy god, am a gelouse god and visyte the synne of the fathers, vpon the chyldren vnto the thyrde and fourth generacion of them that hate me: and yet shewe mercye vnto thousandes amonge them that loue me and kepe my commaundementes. Christ. Heare Israel our LORDE God is one Lozde, and thou shalt loue thy Lozd god with al thy herte, & wt all thy soule, & with all thy mynd, & wt all thy strength. Thou shalt wozshyp thy Lozde god, & him only shalt thou serue

Tho

Thou shalt not take the name of thy Lorde god in vayne.

For the Lorde wyll not hold hym gyltles that taketh the name of the Lorde his God in vayne. Christ Ye haue herd howe it was sayd to them of olde tyme: Thou shalt not forswear thy selfe but shalt perfourme thyne othes to the Lorde. But I saye vnto you, sweare not at all: neyther by heauen for it is goddes sete, nor yeat by the earth, for it is his fotestole, neyther by Jerusalem, for it is the cyty of the great kyng: Neyther shalt thou sweare by thy head because thou canst not make one whyte heare or a blacke. But let your communicacion be, yee yee, and nay nay: for what soeuer is more than that, cometh of euell.

Remembre that thou kepe holy the sabboth daye.

Syxe dayes mayst thou laboure and do al that thou hast to do: but the seuenth daye is the Sabboth of the Lorde thy God, in it thou shalte do no maner worke, neyther thou, nor thy sonne, nor thy doughter, neyther thy man seruaunt, nor thy mayde seruaunt neyther thy cattell, neyther yet the straunger that is within thy gates. For in syxe dayes the Lorde made heauen and earth, and the see, and all that in them is and rested the seuenth daye. Wherfore the Lorde blessed the seuenth daye, and halowed it.

Christ It is lefull to do a good dede on the Sabboth daye. For the sonne of man is Lorde, euen of the sabboth daye. The Lorde sayeth by his prophete Esaye that his sabboth is halowed & kepte when we rest and cease to do our owne wyll, to folowe our owne wayes, & to speake our owne wordes, when we in worde, thought and dede, fulfyll his wyll, and not ours: and we suffre him to do his workes in vs, that at the last we maye come to the Sabboth & true rest, euen eternall lyfe, whiche Christ the Lorde of the Sabboth, hath obtayned for vs by his bloude.

¶ The seconde table.

¶ Honour thy father and thy mother.

That thy dayes maye be longe in the lande whiche the LORDE thy god geueth the.

Christ Honour thy father and thy mother,

Paule Honour thy father & mother, this is the fyrste commaundement ẏ hath any promes, ẏ thou mayst be in good estate, & lyue longe on the earth. By this commaundement Christ teacheth vs not only to haue our father and mother in reuerence and to obey

them

them as he himselfe was subiecte vnto his mother the virgyne Mary, but also to minister vnto there necessityes.

¶ Thou shalt do no murther.

Christ. Ye haue herde howe it was sayde vnto them of the olde tyme: Thou shalt not kyll. Whosoeuer kylleth, shalbe in daunger of iudgement. But I saye to you: Whosoeuer is angry with his brother shalbe in daunger of iudgement. Whosoeuer sayeth to his brother, Racha, shalbe in daunger of a councell. But who soeuer sayeth, thou foule, shalbe in daunger of hell fyre. Ite ye haue herde howe it is sayde: Thou shalt loue thy neyghbour: and hate thyne enemy. But I saye to you loue your enemyes, blesse them that curse you, do good to them that hate you: that ye maye be the chyldren of your father which is in heauen. For he maketh the sonne to aryse on the euyll, and on the good, and sendeth his rayne on the iust, and on the vniust.

¶ Thou shalt not commyt adultery.

Christ. Ye haue herde howe it was sayde to them of old tyme: thou shalt not commyt adultery. But I saye to you, that whosoeuer loketh on a woman lustyng after her, hath commytted adultery with her already in his harte.

Let wedlocke be had in all pryce, in all poyntes, and let the chambre be vndefyled, for horekepers and aduouterers God wyll iudge. ¶ Thou shalt not steale,

Christe. Steale not, defraud no man, yf any man wyll sue the at the law, and take thy cote from the, let him haue thy cloke also: geue to him that asketh, and from him that wolde borowe turne not awaye. Paule. Nowe is there vtterly a faute amonge you because ye go to lawe one with another? Why rather suffre ye not wrong? Why rather suffre ye not your selfe to be robbed? ye euen your selfe do wronge and robbe and that the brethren. Let him that dyd steale, steale no more, but let hym rather labour with his handes some good thynge, that he maye haue to geue vnto him that nedeth.

¶ Thou shalt beare no false wytnesse agaynst thy neyghbour.

Christ. Beare no false wytnesse, I saye vnto you that of euery ydle worde, which men shall haue spoken, they shal geue accõpt, at the daye of iudgement. Paule. Wherfore put awaye lyenge, and speake euery man truth to his neyghbour, for as muche as

we

we are members one of another. Let no fylthy communicacion
procede out of your mouthes. But that which is good to edyfye
withal, whan nede is, that it may haue fauour with the hearers,
Let all bytternes, fearcenes and wrath, roaryng and cursed spea-
kyng, be put awaye from you. Let no fylthynes, folysh talkynge,
nor iestynge (which are not comly) be ones named amonge you:
but rather geuyng of thankes.

¶ Thou shalt not coueyt thy neyghbours house, neyther shalte
thou coueyt thy neyghbours wyfe, his manseruaunt, his
mayde, his oxe, his asse, or ought that is his.

Christ. What so euer ye wolde that men shulde do to you: euen so
do you to them. To loue a mannes neyghbour as him selfe, is a
greater thynge than all burnt offrynges, and sacrifices. Be not
ouercome with lustes, for the care of this world and the deceytful
nesse of ryches, choke the worde.

Paule. Let your conuersacion, be without couetousnes, and be cō
tent with that ye haue already. Godlynes is ryches, yf a man be
content with that he hath. For we brought nothynge into the
world, and it is a playne case, that we cary nothyng out. Whan
we haue fode and rayment, let vs therwith be cōtent. They that
wyl be rych, fal into temptacion and snares, and into many fo-
lysh and noysome lustes which droune men in perdicion and de-
structcion. For couetousnes is the rote of all euyll: whiche whyle
some lusted after, they erred from the fayth, and tangled them sel-
ues with many sorowes.

¶ The.x. commaundementes compendiously extracted
and brefely set forth accordyng to the forme
of the last settynge forth.

i. Thou shalt haue none other goddes but me.
ii. Thou shalt not take the name of the lorde god in vayne,
iii. Remembre that thou kepe holy the Sabboth daye.
iiii. Honour thy father and mother,
v. Thou shalt do no murther.
vi. Thou shalt not commit aduoutry.
vii. Thou shalt not steale.
viii. Thou shalt beare no false wytnes agaynst thy neyghbour
ix. Thou shalt not desyre thy neyghbours. &c.
x. Thou shalt not desyre thy neyghbours wyfe nor his ser-

uaun

etaunt noꝛ his mayde, &c.

These are the woꝛdes whiche euery chꝛistian ought both to knowe and to do, and about this shuld a deuout mynd be busied, and ocupied, and not about vayne woꝛkes of our owne heades foꝛ ꝑ knowlege of ꝑ which we haue bē ryght ernestly intent and geuen diligence in these commaundementes of God neglected which wolde of vs not to be foꝛgoten, but alwayes had in harte, as these sentences folowyng doth testyfy. These woꝛdes which I commaund the this daye shalbe in thyne herte, and thou shalt were them on thy chyldꝛē and shalt talke of them whā thou arte at home in thyn house, and as thou walkest by the waye, and when thou lyest downe, and when thou rysest vp: and thou shalt bynde them foꝛ a sygne vpon thy hande. And they shalbe papers of remembꝛaunce betwene thyne eyes and thou shalt wꝛyte thē vpon the postes of thy house and vpon the gates. Take hede and heare all these woꝛdes which I cōmaund the, that it maye go well with the, and with thy chyldꝛen after the foꝛ euer, whan thou doest that which is good and right in the syght of the LORDE thy God.

¶ Se thou do that which is right in the syght of the Loꝛde, that thou mayst pꝛospere. Deut. vi.

¶ Ye shall do after nothyng that ye do here this daye, euery mā what semeth him good in his owne eyes. But what so euer I cōmaunde you, take hede ye do, and put nothynge therto, noꝛ take ought therfrom. Deut. xii.

¶ Cursed be he that continueth not in al the woꝛdes of this lawe to do them. Deut. xxviii.

Chꝛist. yf ye loue me kepe my commaundementes. Joh. xiiii.

Chꝛist, happy are they that heare the woꝛd of god and kepe it.

Whosoeuer kepeth the whole lawe, and yet sayle in one poynte, he is gylty in all. ffoꝛ he that sayde. Thou shalt not commyt aduoutry, sayd also: Thou shalt not kyll. They that feare the Loꝛd kepe his commaundement. Eccle. ii.

The second state of woꝛkes is of mans tradicion. which be with goddes woꝛdes oꝛ at the lest not repugnaunt to goddes woꝛde, they are to be receyued, as the pꝛescription of certayne dayes to be kepte holy. oꝛ to be fasted, the lemptacion of certayne houres to be appoynted in the

church for the people to prayse, certayne of ceremonies about ꝑ mi
nistracions of the sacrament with suche other, for the recepuynge
of the which and suche other lyke S. Peter geueth vs counsell,
sayeng. Submyt your selfe vnto all maner of ordinaunce of men
for ꝑ Lordes sake, for the ordinaunces of men accordyng to the cō
diction of men, and the tyme are very expedient. Wherfore Paule
among the corinthians made many ordinaunces, as that a mā
shuld not praye or prophecy hauyng ony thyng vpon his heade,
and that no woman shuld praye or prophecy with an vncouered
head: That they shuld come to the suppers of the lorde in an or-
dre, and that in the congregacion they shuld not all prophecye at
ones, but that one shuld prophecy after another, that wyues shuld
kepe sylence in the congregacion, for it becometh not women to
speake in the congregacion. And for a conclusion he sayeth, let all
thynges be done honestly, and in ordre, yf then Paule made such
tradicions amoug the Corinthians, such maye be made amonge
vs, and as he made them to be obserued, so ought this lawful ordi
naunces to be obserued. But as Paule dyd not commaunde thē
to be obserued as workes of righteousues, but as comly ordinaū-
ces, as concernyng a polet yke ordre, so ought the tradicions nowe
receyued in the church to be obserued as cyuyle pollyces, and not
as workes of righteousnes. Wherfore the superstitious holynes
of many maye here well be noted, which alwayes thought them
selues very holy, yf they obserued suche cyuyle ordinaunces, the
commaundementes of God neglected. Was that not counted
holynes euery sondaye to receyue holy breade fastyng, was not
he counted holy that wold fast euery sayntes euen, and kepe the
daye holy (as they call it) that is to put on the best garmentes, &
be pole al the daye or els geue themselfe to abhominacion. Were
not these more regarded, or maye I saye be they not nowe better
estemed then the commaundementes of God. The fastyuge
dayes and holydayes, be they not euery sondaye in the churche
proclamed, the commaundementes of god tyll these latter dayes
not one daye spoken of, for holydayes and fastyng dayes the peo
ple diligently enquired of theyr curates, bycause they haue a fere
of the breakyng of them, but of the commaundementes of God
they nothynge requyre because they regard not the trausgression
of them. There is a great nombre that maketh great daunger

to

to eate whyte meate in lente, yet they make smale daunger to transgresse gods commaundement. These thynges are not rehersed (gentle reader) to the intent that such tradicions shulde be vtterly contemned, but to shewe the abuse how they are moze este med, then the true holynes of an chzisten mans lyfe, whyche is to be collocate in the fayth of Chzist and the commaundementes of God, but these were pzeferred befoze gods commaundementes in mās estimation, yet playnly they are but trefels to thē in reputacion, foz as God is aboue man, so is his cōmaundementes aboue the cōmaundemētes of men. Regarde Gods commaundementes aboue all mans tradicions, yet receaue and obserue mens tradycions that be lawfull, but much moze receaue and obserue fyrste Goddes commaundementes, and then the lawfull tradycyons of the heades. Foz Chziste rebuked not the Pharyses because they dyd obserue the smaller thynges of the lawe, but that they obseruynge them, dyd omytte the greater thynges of the lawe sayenge: Wo be vnto you Pharyses, and Scrybes, ye ypocrytes, whych tyth mynte anyse and commyne, and leaue the wayghter matters of the lawe behynde, namely: iudgemente, mercye and faythe, these ought to haue ben done and not to leaue the other behynde, leaue not then the commaundementes of God. But let them (foz as much as they are the wayghter dedes) be fyrste obserued & done, & the other also as it is befoze sayd: not to be omytted, as Paule counceleth. Let euery soule submytte hymselfe to ỳ auctozite of ỳ hyer powers, foz ther is no power but of god, ỳ powers ỳ be are ozdeyned of God, so ỳ who so euer resysteth ỳ powers resysteth ỳ ozdynaūce of god, & they that resyst shall receaue to thē selues dāpnactō. Warne thē ỳ they submytte thēselues vntopzynces and to the hyer auctozyte, to obey the offycers and to be ready to all good wozkes. Be yet aduertysed gentle reader that thou putte no trust in those wozkes, no noz yet in the externe wozkes of Goddes commauudementes to be iustifyed by them only, but rather because that they come of fayth are they accepted foz of only wozkes is no mā iustifyed, also Dauid sayeth: Enter not into iudgemēt with thy seruaunt, foz in thy syght shall no mā lyuyng be iustifyed. By the dedes of ỳ law no flesh maye be iustifyed in his syght. The kyndnes & loue of God our saueour to māwarde, hath appeared not of ỳ dedes of ryghteousnes which we wzought

but of his mercy he saued vs.&c. When ye haue done all these thin ges which are commaunded you, saye we are vnprophetable seruauntes, we haue done which was our deuty to do.

These places w many other that myght be here inferred which now to auoyd prolixite are omytted do manifestly wytnes, that by workes is no man saued, yet be not discoraged, nother saye w thy selfe, what shal I do good workes seyng I shal not be saued by them, then they wyll do no good. Many thynges moueth a true christian to worke fyrst his fayth, for as the tre can not bryng forth fruyt, yf he hath lyfe in hym, so can not the faythfull, but bryng forth good workes, yf he haue a perfect fayth in him, wher fore yf that, thou worke not be assured that thou lackest faythe, a perfecte fayth seaseth not from workes.

A Christian also shulde worke to geue ensample as in the fyfte of Mathewe Christ sayeth: Let your lyght so shyne before men, that they maye se your good workes & glorify your father which is in heauen, se that ye haue honest conuersacion among the gentels, that they whiche backbyte you as euyll doers maye se your good workes and prayse god in the daye of visitacion.

Yet moueth also a christian to worke that bytwyxt god and vs is a couenaunt made, that he shall reward not for the dignite or worthines of the worke but for his couenauntes sake, for the worthynes of the worke doth not recepue such a reward when the reward is an hundreth folde better then the worke in this couenaunt of Christ, as whosoeuer forsaketh houses, or brethren, or systers, other father, or mother, or wyfe, or chyldren, or lande, for my names sake. the same shal recpue an hundreth folde, and shall inherpte euerlastyng lyfe. Many are the conueuauntes made bet wyxt god and vs, and when Christ sayd: happy are the mercyful for they shall obtayne mercye. Blessed are the poore in spirite for theyrs is the kyngdome of heauen. &c. Yf ye shall forgeue other men theyr tresposses, your heuenly father shal also forgeue you. Yf thou wylt entre into lyfe, kepe the commaundementes, by these conuenauntes thou mayst percepue (Christian reader) that vnto worke is a rewarde promysed by conuenaunt. Wherfore yf thou delyte to worke for a reward, be of good chere and cease not to worke thou shalt haue a rewarde, not for thy merites desertes or worthynes of thy worke (as is before sayde) but for thy conue-

nauntes

mauntes ſake.

But the chefe motyue to good wozkes is oz ſhalbe the very pure loue of God, foz vpon loue doth Chriſt founde the obſeruacion of his commaundementes, as it may be gathered by his ſayenge: yf ye loue me, kepe my commaundementes. So then the obſeruaciō of goddes cōmaundementes is the effecte of the loue of god, as in the ſame chapter it is expreſſed of Chriſt ſayeng. he that hath my commaundementes and kepeth them, the ſame is he that loueth me. So that a true chriſtian ought to do good wozkes, not foz the loue of eternal lyfe, nother foz the feare of eternal death, which enſueth the tranſgreſſion of goddes cōmaundementes, but foz the very loue of God which fayth hath wzought in him. By this it may be percepued ỳ although by fayth onely, & not by wozkes mā is iuſtifyed in ỳ ſyght of god, yet good wozkes are not thought to be deſppſed, and that man ſhuld not wozke (as ſom falſly hath imputed to pzeachers) but rather that all good wozkes ſhalbe beſely exercyſed to the glozy of god.

The thyzde ſozt of wozkes are of the tradicion of man, whiche are not in the ſcrypture of God, noz yet conſonaunt to the ſcripture of god. but playnly repugnaunt, as pardons, pylgrymages, kiſſing of ymages, offryng of candels, kneelyng and crouchyng to ſtockes and ſtones, and ſuche other whiche ought not to be receyued noz obſerued, foz it is rather to be obeyed to god thē vnto mā. Actes. v. the aucthours of ſuch tradicions, as Chriſt ſayeth doth wozſhyp hym in vayne teachyng doctrynes, which are nothynge but mennes pzeceptes. Mat. xv. Of theſe pzeceptes and mennes lawes, ſeke the. xxviii. and. xxix. chapter of Eſay, in the whiche ye ſhall percepue theſe pleaſures of God foz them.

¶ The offyce of al eſtates.

Be wyſe nowe therfoze (O ye kynges). Be warned ye that are Judges of the earth. Pſalmus. iiii.

Serue the lozd wyth feare, & reioyſe befoze hym with reuerēce. Heare therfoze (O ye kynges) and vnderſtande. Sapien. vi. O learne ye that be Judges of the endes of the earth, geue eare ye that rule the multitudes and delyte in much people, foz the power is giuē you of the Lozde, and the ſtrength from the higheſt, whiche ſhall trye your wozkes and ſearch out your ymaginacions. Sapi. vi.

Unto you therfoze (O ye kynges) do I ſpeake that ye maye learne

wyldō, & not go amysse, for they that kepe righteousnes, shalberyghte ously iudged, and they that are lerned in ryghteous thynges, shal fynd to make aunswere. wherfore set your lustes vpon my wordes & loue them, so shall ye come by nourture.

¶ To the leage people of al estates vnto theyr prynce.

LEt euery soule submyt himselfe to the aucthorite of the hyer po wers. for there is no power but of God. The powers that be are ordeyned of God, so that whosoeuer resisteth the powers, re sisteth the ordinaunces of God. Roma. xiii. And they that resyst shal receyue to themselues dampnacion. for rulers are not to be feared for good workes, but of euyl. Yf thou wylt be wythout feare of the po wer do well then, and thou shalt haue prayse of the same, for he is the mynyster of God for thy welth. But yf thou do euyll then feare, for he beareth not the sweard for nought. for he is the minister of God, a taker of vengeaunce, to punysh hym that doth euyl, wherfore ye must nedes obey, not only for punyshement, but also because of conscience. for this cause muste ye geue tribute also, for they are gods ministers, which mayntayne the same defence,

¶ Submytte your selfe vnto all maner of ordinaunces of men for the Lordes sake. whether it be vnto the kynge as vnto the chefe heade, or vnto rulers as vnto them that are sent of hym, for the punishemeut of euel doers, but for the prayse of them that do well.

¶ The Bysshoppes.

A Bysshoppe must be blamles. Tit. i. as the stewarde of God, not wylfull, not angry, not geuen to much wyne, no fyghter, not gre dy, of fylthy lucre, but harbarous, one that loueth goodnesse, so ber mynded, righteous, holy, temperate and suche a one as cle ueth vnto the true worde of doctryne, that he maye be able to exorte wholsom learnyg. and to improue them that saye agaynst it.

¶ The Elders or parsones.

THe elders which are among you I exorte which am also an el der and a wytnes of these afflyccions in Christ, and partaker of the glory that shalbe opened. Feade Christes flocke whiche is among you, & take the ouersight of them, not as though ye were compelled therto. but wyllyngly, not for the desyre of fylthy lu cre, but of a good mynd, not as though ye were lordes ouer the paris shians, but that ye be an example to the flocke: and whan the chefe shepherde shall appeare, ye shall receyue the incorruptible crowne of glory.

¶ Rulers.

Ye that are rulers of the earth, se that ye loue righteousnes, & that ye commyt no vnrighteousnes in iudgement. Thou shalt not haue respect to the persone of the poore, nor honour thou the countenaunce of the rych, but iudge thy neyghbour righteously.

¶ Euery christian to his euen christen.

Ye shal not deceyue your brethren, neyther with weyght nor measure, but ye shal haue balaunces and true weyghtes, for I am the lord your God, Ye shall not steale. neyther lye, nor deale falsly one with another

ye shall

Ye shal not sweare falsely by my name, so to vnhallowe the name of thy god. for I am the Lorde.
Thou shalt do thy neyghbour no wronge, nor robbe hym.
The workemannes labour shall not byde with the, vntyll ye mornyng.
Thou shalt not curse the deafe. Thou shalt not put no stōblyng blocke before the blynd, but shalt feare thy God, for I am the Lorde.

¶ Husbandes.

HUsbandes loue your wyues euen as Christ loued the congregacion, and gaue hymselfe for it to sanctify it, and clense it in the fountayne of water, through the worde to make it to hym selfe a glorious congregacion without spot or wrynckle or any such thyng. So ought men to loue theyr wyues. as theyr owne bodyes he that loueth his wyfe loueth himselfe, for no man yet euer hated his owne flesh. but norished it. &c. ¶ Wyues.

Wyues submyt your selfe to your owne husbandes, as vntothe Lord for the husband is the wyues head, euen as Christ is head of the congregacion. Therfore as the congregacion is in subiection to Christ, lykewyse let the wyues be in subiectiō to theyr husbādes in al poyntes

¶ Fathers and mothers.

Ye father moue not your Chyldren to wrath, but bringe them vp with the nouriture and informacion of the Lorde. ¶ Chyldren.

Chyldren obey your fathers and mothers in the Lorde for it is ryght, and honour thy father and mother, that is the fyrst commaundement that hath any promes. that thou mayst be in good estate and lyue lōge on the earth. ¶ Maysters.

Ye maysters do vnto your seruauntes that which is iust & equal puttyng awaye all bytternes and threatenynges knowynge that euen ye haue a mayster in heauen. ¶ Seruauntes.

Seruauntes be obediēt vnto your bodely maysters in all thynges not with eye seruyce as men pleasers, but in singlenes of herte fearynge God, and what so euer ye do: do it hertely as though ye dyd it vnto ye Lord, and not vnto men. For as much as ye know that of the Lord ye shal receyue the reward of inheritaunce for ye serue the Lord Christ.

¶ Wydowes

She that is a very wydowe and frendles putteth her trust in God, & continueth in supplicacion and prayer nyght and daye.

¶ The somme of all.

Loue thy neyghbour as thyselfe, and what soeuer ye wolde that other shuld do to you, do you euen the same to them, and what ye wolde not that other shuld do to you, se that ye do it not to them,

¶ The conclusion of Saynt Peter vpon al states.

In conclusion be ye all of one mynd, one suffre with another, loue as brethren, be peteful, be curteyse, recompense not euell for euell, neyther rebuke for rebuke, but contrarywyse, blesse and knowe that ye are called therto, euen that ye shulde be heyres of the blessyng.

[redacted]

Ther

There were false prophetes also among the people, euen as ther shalbe false teachers among you lykewyse which priuely shal bryng in damnable sectes, euen denyeng the Lorde that hath bought them, and shal bryng vpon them selues swyfte dampnacion: and many shall followe theyr dampnable wayes, by whom the waye of the truth shalbe euyll spoken of: and thorowe couetousnesse shal they with fayned wordes make marchaundyse of you, vpon whom the iudgement is not negligent in taryeng of olde, and theyr dampnacion slepeth not. They count it pleasure to lyue deliciously for a season: spottes are they & fylthynesse, lyuynge at pleasure and in deceyuable wayes, feastynge with that which is yours, hauyng eyes full of aduoutry, and can not cease from synne, entysyng vnstable soules, hauyng an herte exercysed with couetousnesse: they are cursed chyldren, and haue forsaken the eyght waye, and are gone astraye, folowyng the waye of Balaam the sonne of Bosor, which loued the rewarde of vnrighteousnes, but was rebuked of his iniquite.

¶ Imprynted in bottoll lane, at the sygne of the whyt beare by me Ihon Waylerfor Ihon Waylande, and be to sell in powles churchyarde, by Andrewe Hesterat the whyt horse, and also by Mycyel Lobley, at the sygne of saynt Mycheli.

Cum priuilegio ad imprimendum solum.

1539.

This is the yeare accounteth of the

Kinge Henry ye viij. time about ye

31th yeare of his raigne. This booke

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